

SERMONS
PREACHED
AT PAULS CROSSE
AND ELSE-WHERE,

BY JOHN HOSKINS, SOME-
TIMES FELLOW OF
New-Colledge in Oxford, Minister and
Doctor of Law.



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STATION

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TO THE RIGHT
HONOVABLE SIR

THOMAS EGERTON, KNIGHT,

Baron of *Ellesmere*, Lord high Chancel-
lor of England, one of his Maiesties
most Honourable Priuie
Councill,



*I were a shame
(Right Hono-
rable) our li-
bertie should be
now to learne,
what the Iewes
captiuitie was
long agoe taught, that the publike in-
ferres the priuate benefit; In the*
A 3 *peace*

THE EPISTLE

Jer. 29. 7

peace of the Citie shall yee haue
 peace. *A sufficient Apologie for this
 bold aduenture of presenting some
 parts of my poore indeuours, before a-
 ny merit bath recommended my per-
 son to your Lordships knowledge. For
 I feele my selfe no senselesse member
 of those bodies, which out of diuers ex-
 periences challenge an interest in your
 Honours most fauourable protection.
 And could I collect all those graue
 iudgements and decrees, which your
 Honours learned integriie hath af-
 farded vnto Churches, Colledges, and
 other Incorporations for charitable
 vses; I doubt not, but posteritie would
 equall them with many new erections
 and foundations. Accept then (Right
 Noble Lord) these few notes of a
 Scholars obseruation, who desires not*

so

DEDICATORIE.

*so much to make himselfe knowne, as
to acknowledge his portion of the
Churches and that Vniuersities dutie,
whereof your Honour is a blessed Pa-
trone. God remember your Honour
according to that which you
haue done for both.*

Your Honours in all duty,

I. HOSKINS.



A SERMON
PREACHED AT
SAINT MARIES IN
OXFORD.

LUKE, 12.48.

*For vnto whom so euer much is giuen, of him shall bee
much required.*



Some may reſtraine
the gift in this place
implied vnto ſpiritual
grace, excluding by
ſpiritual, temporal;
by grace, natural abi-
lities; (for whatſoe-
uer properly may be
called grace, is aboue
nature) and among
the gifts of grace, only to one ſute and ſort of them:
but becauſe I take the words generall, and the co-
herence

herence none other, then this my present Text is brought as a prooffe vniuersall, to inferre, and, as it were, by more speciall doome of conclusion, to inflict store of stripes vpon the back of that negligent seruant that had receiued store of vnderstanding. Giue me leaue to limit it no more, then I shall bee counselled by circumstances belonging to these times of knowledge, & this learned Auditory. The principal parts, for which I am to craue your attention, are first a Reccite: *Vnto whomsoever much is giuen*: Secondly, an Account; *of him shall much be required*. In the former you may descrie some difference of Gods gifts committed vnto some in greater abundance and excellency then vnto others. *Vnto whomsoever much is giuen*: In the latter, you shall perceiue the proportion and correspondency, the Account shall beare with the Reccit, *much is giuen, much shall be required*: of these two in their order.

Concerning personall graces, as Faith, Hope and Charity, giuen for the good of the receiuer himselfe, called by the Scholes, *gratum facientes*, though vnto them that haue them, much be giuen, and very much forgiuen, I purpose not at this time to speake. Graces Ecclesiasticall, bestowed onely for the benefit of others, termed *gratis datæ*, were of seuerall kinds in the Primatiue Church, as appeareth, *Rom. 12. 1. Cor. 12. and Ephes. 4.* whereof some were more excellent then the rest. Otherwise there had been no place for the Apostles exhortation, *ζητετε χαρίσματα τα χρίστου*, *Desire the best gifts*. Now where-

as every thing must deriue its true worth & estimation thence, whence it hath its perfection, that is, from the end; they of necessity were most excellēt, that did principally respect, and as meanes, accomplish their end, next to them they that in reference to their end were secundarily subordinate. The end, you know, was the *gathering together of the Saints, and the edification of the body of Christ*. Tongues, Healing and Miracles were occasions to inuite hearers: but Prophets, Pastors and Teachers were instrumentall causes to make them learners. *Conet spiritual gifts: 1. Cor. 14 1. μᾶλλον ὡς ἰνα προφητεύητε, But rather that you may prophesie: μᾶλλον, rather, in respect of the gift of tongues at that time, whereof too too doting admiration had newly possessed the Corinthians. All could not excell in the best gifts, (for excellency, were it common and ordinary, were no longer excellency.) To the question then, 1. Cor. 12. Are all Apostles? are all Prophets? are all Teachers? The answer must be, No: For hee gaue some to be Apostles, some Prophets and some Euangelists, and some Pastors, and some Teachers: Ephes. 4. Then vnto these some, that had receiued these gifts neerer to their end, and therefore by consequence, surpassing the rest, much was giuen. Neither hath there been onely granted vnto men, a superiority aboue their brethren, in an higher kind of different grace; but in a greater measure also of the same grace. Not to vrge Saint Paul, who said of himselfe, *I thanke my God, I speake Languages more then you all*: nor Moses commended, where the book*

1. Cor. 14. 18.

of Deuteronomy is concluded, *There arose not a Prophet since in Israel, like unto Moses, whom the Lord knew face to face*, which might be especially for his mighty hand, and miracles in Egypt: Nor *Iohn Baptist*, who was a *Prophet*, and more then a *Prophet*, among them that were borne of women, arose there not a greater then *Iohn Baptist*: which was for his vicinity to Christ, in whom all Gods promises and propheties were *Yea* and *Amen*. The Spirit was doubled on *Elisba*, if not in respect of his Master *Elijah*, as many thinke not, (surely not for that reason, because *Elijah* wrought but eight, *Elisba* sixteene miracles, as some are iustly censured by *Peter Martyr* for misreckoning) yet in respect of the other Prophets, ouer whom he was in his Masters place to succeed, which the phrase, noted by *Iunius* as borrowed from the right of the first borne, *Deut. 21.* may seeme to require: still he had a double portion of Gods Spirit, in comparison of others. As *Elisba* was in that Colledge, so in all likelihood was *Samuel* before in the Colledge of *Naioth*: *2. Sam. 19.* In *Nabuchadnezzers* Schole, the Inchanters and Astrologians were exceeding great Clerkes, no doubt; notwithstanding, *Daniel*, *Hananiah*, *Misbael* and *Azariah*, were found ten times better then they; and yet *Daniels* sleepe was wiser, then his fellowes working. This vnequall, though most iust dispensation of much vnto some aboue others, may bee seene in the deliuey of the Talents, *Matth. 25.* by which are vnderstood *μυστήρια χαρίτων*, spirituall graces, if wee beleue *Theophylact*. Should I but leade your attention

2 King. 2.

Dan. 1.

tion aside (but that I would not willingly mislead it) in Histories, wee could not escape examples of some, who to their last time remembered so much, that they could repeate whole Orations; of others, who in their youth time learned so much, that they could haue discussed very many questions; of others, that in their life time wrote so much, that they could, with their owne books, haue furnished and filled whole Libraries. Last of all, of as many rare, and excellent gifts of grace, as there haue been strange, and heroicall properties in men. But what need these, especially in this place, where seuerall faculties and professions, seuerall degrees and proceedings, seuerall graces, which men giue vnto men, haue been, and I hope shall be, of degrees and proceedings in the grace of God, no lying testimonials? Certainly, howsoeuer mans choice, and mans iudgement, and mans measure, may faile for these outward graces; this truth, for the inward grace, can neuer faile: *Vnto euery one of vs is grace giuen, according to the measure, of the gift of Christ.* Heere doe I trust, there is no conceit so by blindnesse emboldened, as to charge the Iudge of all the world, for this vneuen diuision of graces, with acception of persons and partialitie. For it is well enough knowne, that the swaruing and declination from the rule of equitie, which we call, acception of persons, is the respecting of some outward circumstance, and adherent qualitie to the person, practised only in such distributions, as are *ex debito*: but in God there is no respect of the face, as some translate, *οφεισεν ομοιαν*,

Ephes. 4.

Math. 10. 15.

Acts. 10. Neither is he in any mans debt: wherefore al misconstructions of his eternal Iustice in this behalfe, may receiue a full satisfaction in that one demand, comprizing an eternall Truth: *Is it not lawfull to doe what I will with mine owne?* But whereas a greater measure of grace must needs issue from a greater loue; how can his affection, which is his nature (*for God is loue*) possibly be intended, or made to bee more loue? This intention is not, as the Schoole-men answer, *ex parte affectus*, for with one simple act of his will, he loueth all; but *ex parte voliti*; hee is therefore said to loue one more then another, because the good hee willeth to one, is greater then the good hee willeth to another. If any aske farther, why he willeth a greater good to one then another, besides his wil, the highest rule of all things *à priori*, there can be no reason. There may be some thought vpon *à posteriore*: for had God communicated his graces alike, man, in his corrupt imagination, might haue thought, hee did whatsoeuer hee did, by necessity of nature, *ὡς τὸ πῦρ ἐν τῇ ἐρυθρᾷ καὶ ἐν τῇ Περσίᾳ καί ἐστιν*. Like the fire which burnes heere and in Persia alike. But God willeth nothing besides himselfe, and his owne goodnesse, and glorie necessarily, in all things else, without himselfe, he is an agent altogether voluntarie. His Spirit is most free, as in the worke of regeneration, *like the wind blowing where it lusteth: John 3.* so in the gifts of illumination, distributing as he pleaseth. This beside we may conceiue to be done, according to the priuat capacity of the receivers,

uers, for the publike good of his Church: by the capacitie of the receiuer, I meane, no strength of free-will, or naturall preparation, (as if grace were so beholding to nature, as some Philosophers teach, the soule is to the good disposition of the body in her first *determinate being* in the body) but I meane Gods owne worke, as well scene in the opening, as in the filling of his seruants soules: for hee that gaue *Salomon* wisedome, gaue him likewise *a large heart* to receiue it; and he enlargeth mens hearts, as he purposeth to imploy them, *secundum quod expedit*, as farre forth as is expedient, as *Ierome* speaketh, *Ephes 4.* And, as *Ambrose* saith of prophecy, *quantum causa erigit propter quam datur*, *Rom. 12.* as much as the cause requireth for which it is giuen. The end is the publike good of the Church, which is either the good of order, or the good of ornament, or the good of charity. In eminent gifts, there is diuersitie for ornament: in diuers gifts, there is preeminence for the order of the Church: both diuersitie and preeminence for the maintenance of charitie, as is plaine in the Apostles illustration from diuers members of the body, (a common, but as euen *Menenius Agrippa* in *Liui*, may teach vs a most feeling similitude:) for one member would not loue another, if one did not helpe another; one should not helpe another, if one did not need another; one should not need another, if one had not somewhat aboue another: wherefore God hath diuided his blessings in that manner you haue heard, that those termes of de-

1. King. 4.

despight and defiance, *I haue no need of thee*, and *I haue no need of thee*, might no more bee heard, no more spoken, euermore be banisht out of all Christian Congregations. Therefore, as in part hath beene shewed you, the manifold Wisedome of God hath manifested it selfe, by giuing diuers gifts to his Church; as *Dauid* dedicated to the Temple, vessels of gold, vessels of silver, and vessels of brasse, and, as it was the custome of the Roman chiefe Generals, when they triumphed, and did ascend the Capitoll,

*Sig. 2. de anti-
quo iure pro.*

Bellica laudatis dona dedisse viris:

To bestow warlike gifts vpon men commended: and that to seuerall men, in seuerall manner, as *Sigonius* sheweth. So he that *ascended vpon high*, led captiuitie captiue, and gaue gifts vnto men; not to all indifferently, but vnto some in greater excellencie and abundance, then vnto others. Now let mee perswade such in this assembly, as thinke they haue receiued little in humility and contentation, to conforme their wills vnto his will, which hath allotted them, at least, as themselues imagine, but a small proportion. It may be, like yong *Samuel*, they be but newly dedicated to the Lord, and God hath yet but begun with them, because they haue yet but begun with him; there is a time, there are degrees, there must be a growth: you may not now look for strange motions, and sudden inspirations. I know, the importunitie of some wits haue happily wrested learning from this their *Mother*, in a very short space, as the prodigall Sonne did wring his portion out

out of his fathers hands: much good might it doe them, and, I would to God, that they would not, as he did his, waste it againe in riotous living; but ordinarily it cannot be expected, that a good Scholer should shoot vp in a night like a Mushrum: let all the *Lullian Mountebanks* in the world promise what they will, prescribing confused Methods of vniuersall learning monstrously compendious, contrary to the proprietie of mans limited apprehension, that apprehends but one thing at once, to Gods owne decree and appointment plaine contrary: The truth we must trust to, is, that our coming to the Vniuersitie, is not like *Cesars* expedition: *Veni, vidi, vici*: If wee would bee of the number of the learned, wee must bee of the number of them that loue Wisdome; *Loue Wisdome, and shee shall preserue thee*; of the number of them that profane not Wisdome: *His secret is with the righteous*; of the number of them that pray, and take paines for Wisdome. Assure your selues, that when you shal be of the valiant number of those holy Champions, whose diligence will encounter difficulties, and their deuotion, like *Jacob*, wastle with God himselfe for a blessing, hee cannot but performe more vnto you, then *Aneas* in the Poet promisseth,

Nemo ex hoc numero mihi non donatus abit:

None of this number shall depart from me vnrewarded.

For if thou callest after knowledge, and criest for vnderstanding; if thou seekest her as silver, and searchest for

her as for treasures, then shalt thou understand the feare of the Lord, and finde the knowledge of God: then shalt thou understand righteousness, and iudgement, and equitie, and euery good path, *Prou. 2.* Only be patient, and wait the Lords leysure with a good eye, without repining; because to grudge at greater gifts, is to iudge the greatest giuer. This, and much more might bee spoken to them that haue received little; but I know where I stand, surely not before many that haue received little. The greater part I rather beseech with me. to surueigh that much, which God hath giuen vnto vs aboue all the Land, I had almost said all the world besides. I doe not bid you, as the Psalmist speaketh, *Psalm 48.* *Compassse Sion, and goe round about it: behold, and number her Towers, marke well the wall thereof, that you may tell them that come after.* Yet though Fathers should hold their peace, and not declare it to their children: though all the children of the daughter of our Sion should be dumbe and tongue-tied; these stones, this out-side of our prosperity, the very houses of the Prophets might seeme to cry aloud, *Praise the Lord, O Ierusalem: Praise thy God, O Sion: for he hath made the barres of thy gates strong, and hath blessed thy children within thee.* But to step one foot inwards, how are our Mothers children blest, wherein is our preeminence? What is the preferment of an Vniuersity? Much euery maner of way: chiefly, because vnto vs are committed the Oracles of God. I confesse, we haue not *Vrim* and *Thummim*, reuelations extraordinary. No, we are in Canaan, that Manna

was for the wildernes: publick and priuat Lectures, publike and priuate Sermons, publick and priuate Orationes, Moderations, Disputations, may be vnto vs in stead of Oracles. Besides, in this concourse and confluence of iudgements and inuentions, wee might enioy (I would we might peaceably enioy) an vnspeakeable benefit in mutuall conference. But suppose men are men, that is, meere men, wanting that Wisdome from aboue, which is, as *Saint Iames* speaketh, *ἡμεῖς οὖν ὡς ἄνθρωποι: peaceable, gentle, and easie to be intreated*, and therefore as wrangling gamesters shew they play for money, not for recreation; so cauelling conference bewrayes, men conferre for credit of victorie, not for instruction. God of late, by his faithfull seruant (whom we are bound to remember in our prayers) hath opened a learned consistorie; whither wee may appeale from the liuing to the dead shall I say? I say, from the dead to the liuing; from cholerick emulation, and contention of wit, the dead works of liuing, and vnmortified men, vnto books of all sorts, the liuing labours of good Writers, whose passions are buried with their bodies. Here, here, he that runnes may reade, that *Much is giuen vnto vs*. A blessing of blessings (my brethren) that wee should bee reserued vnto these times, wherein the words of *Daniel* are verified, not only for his prophecy, but for knowledge in generall; *Many shall runne to and fro: or as Calvin and Polanus reade it, Many shall search, and knowledge shall be increased: Dan. 12.4.* Our learning is grafted on the stocke of former ages, and all ancient Writers

Sir Tho. Bodley.

were but our Harbingers; so that many conclusions, for which, no doubt, they did sweat and beate their braines, wee take ready made for our principles: *others haue laboured, and we haue entred into their labours*: wherefore vnto vs, aboue others, much must needs be giuen. Many of vs besides, which at no time we should forget, but at this time more feelingly consider, by our Founders allowance, are exempted from the sence, yea, from the knowledge of publick famine and scarcitie: let him that hath the best conscience tell me, whether hee can free himselfe from the sinne that caused it; it may be, some that haue not the best, are free from the punishment. I should speake of knowledge; but in this plenty of meanes, me thinks, I may take it for granted, that wee haue plenty of knowledge. And indeed in all this, it is not my purpose, to hold you with admiration of your owne happinelle, at the gaze, and to leaue your vnderstandings in the reflex of themselves vpon themselves: rather forget not, I beseech you, I beseech you, mistake not the ende of your maintenance, and the ende of your knowledge. Hee that made the Angels that are in heauen ministring spirits, and placed *Adam* in the garden of Eden to dresse it, and keepe it, hath seated no man, in any place whatsoever for idleness. When the men of Laish, *Judges 18.* a place, which lacked nothing that was in the world, were espied to be carelesse, after the manner of the Zidonians, you know what followed: Let vs but suffer slouth to emasculate our Christian strength,
and

and idlenesse, that can make nothing else to make our soules effeminate: Though wee liue in *Dauids* house, if wee be knowne to be but wanton Concubines, disorder and confusion; like long haired *Ab-salon*, will not sticke to breake in vpon vs. Wherefore as we are men, Christian men, take heed of that killing Cloister-sinne, *acedia*; whatsoeuer it was, twas a greater barbarisme indeed, then was in the word, which they called *accidia*, when they that possessed the fat of the Land, became ranckly riotous; when an Abbot might haue easily been mistaken for an Earle; and a Monke could hardly bee knowne in somethings from a Gentleman; as root and branch grew more and more abominable, so desolation was ready to tread on the heeles of abomination. Neuer let vs flatter, and sooth our selues, because this was a plant which God neuer planted; his iudgements know well enough, how to begin in his owne house, with his owne children, at his owne Sanctuary. Wherefore (learned Fathers and Brethren) for the loue of these peaccable times, and yet for feare of more prying times, grieue not the *Genius* of this place, the Spirit of God that is in vs, and amongst vs, the Angels that looke into the Arke, and watch ouer vs. For if the conuience of our Fathers, answer vnto *El* his indulgence; and our children, like his sons, wil run into slaunder, being therfore more wanton and disobedient, because they liue by the Altar; we may iustly feare, the Lord will begin a thing in our Israel, *whereof, whoeuer heareth, his two eares shall tingle:*

and when he begins, he will also make an end. Wee haue escaped many dangers and visitations; which may teach vs, that the children in the street and fields may die, fathers in their chaires may die, the practise of religion in this place may die: but though we and our fathers be remoued, farre be it from our vnthankfulnesse, to remooue the Arke of Gods presence: God euermore forbid, that our barrennesse should beget an *Isabod*, whose name may be a trumpet to the world of our shame, *The glory is departed from Israel*. Yet no distresse or calamity so gricuous, which abuse of maintenance may not aboade, if we forget the end of it, which was in al our Founders intents, Christian knowledge. I say, Christian knowledge; because knowledge it selfe not well both tempered and directed, is likewise very dangerous: hee that in other things was instructed *how to abound*, was in danger to be exalted, through *abundance of reuelation*. And herein, though much be giuen vnto vs, it is, that we should blesse him that gaue it, and teach Gods people that want it; not that wee should contemne them, and onely blesse our selues: yet let a plaine Countriman come amongst vs, how disdainefully doe we laugh at his plainnesse? how proudly doe wee sport with his rudenesse? how scornefully doe we insult vpon his ignorance? Fond and inconsiderate man, who seperateth thee? *What hast thou, that thou hast not receiued? If thou hast receiued it, why reioycest thou, as though thou hadst not receiued it? If any man thinke that hee knoweth any thing, he knoweth nothing yet as hee ought*

to know: 1. Cor. 8. 2. Compare thy selfe with whom thou wilt, a thousand to one; but (as it falleth out in most questions of comparision) in the end and resolution, you must be *excedentes & excessi*, as thou shalt out-strip ^{him} in somethings, so hee will haue the start of thee in other things. Be it that thou art an absolute man, thou thy selfe art sound in iudgement, quicke in apprehension, present in inuention; praise God in this, thou wert not borne so: another is neither witty, nor intelligent, nor iudicious; despise not him for that, God knowes whether thou thy selfe maist not die so. We may learne by that disputer in *Iouius*, whose Epitaph was, *Semel sepultus, bis mortuus*: Once buried, twice dead; that subtilty may end in an apoplexi, yea; and beate out her owne braines. There is a story in *M. of Paris*, placed about King *Iohns* time, of *Simon de Churnay*, as it seemeth, a very learned diuine; who, after hee had solemnly defined profound matters concerning the Trinity, being sought vnto for a copy of the former disputation, began to please himselfe, and cryed out, *Iesule, Iesule, Iesu, Iesu*, how haue I confirmed, and aduanced thy law by this question! yet if I would be malicious, I could disproue what then I proued, by stronger arguments. Whereupon, the Author saith, he was strooken speechlesse, and became like a prophane wretch, altogether insatuate. The relations may bee suspected, but the thing, which by them I would illustrate, is possible; common experience maketh it more then probable, that vnlesse wit be seasoned with grace, and vnderstanding

36. Ser. in Cant.

standing with sobriety, *επορειν* with *σωφροσιν*, a man, alas, most miserably may suruiue his owne wit, and out-liue his owne vnderstanding. Can our learning then be tempered with grace, while wee be proud of it? It is impossible: the swelling side, which you call the conuexity of any body, receiue nothing but blowes; the receptacle is alwaies the concauity: right so, pride is the conuexity: *God resisteth the proud, and giueth grace to the humble, Iam. 4.* Were any among vs troubled with this swelling disease, inhauning themselves about their brethren, I should aduise them, to giue their knowledge a greater vent by their practise. For I remember, Saint *Bernard* comparing knowledge vnto meate, memory to the stomack, sinnes vnto malignant humors, maketh the natural heate to be charity: when we daily see, that where learning aboundeth, humours super-abound; we may quickly iudge, it is for want of charity to digest it. You know my meaning, *Knowledge puffeth vp, but charity edifieth, 1. Cor. 8.* Much reading, without reference vnto action, is like much eating: a spirituall kind of Epicurisme, and knowledge for priuate satisfaction (as one well saith) is but a Curtezan, more for pleasure then for propagation. God giueth none learning, as a man giueth a booke to a Library, there to bee stalled and chained, which sometimes requireth more skill to pick, and extract learning out of it, then the booke hath learning in it: *Aliquid intersit inter te & librum*: Let there be some difference betweene thee and a booke: Tis *Seneca* his counsell. Where-

Wherefore for conclusion of this part (Reuerend Fathers and learned Brethren) you that haue gone downe into the deepe, you that haue searcht the secrets of diuine learning, following truths to their last resolution, into principles; and chasing heresies, to the first point of their deuatiō: deale with vs, as your Fathers dealt with you; as *much is giuen* vnto you, *bring out of your treasures* (you learned Scribes) *both new and old*; knowing for certaine, that you shall instruct, and incourage vs; by our instruction and incouragement, you shal increase your Talents in your selues, *for vnto him that hath, shall be giuen*, and you shall double them in others; I meane, you shall *commit, what you know, to faithfull men, who shall be able to teach others also*, 2. Tim. 2. 2. in that double increase, you shall discharge that *much*, which is required at your hands, and so further your owne reckoning, which is my second generall.

Onely for intimation of this account, which serues my turne, you may find, that after the deli- uery of the Talents, *Matth. 25.* twas a long season indeed, but at the length, the Master of those ser- uants came, and reckoned with them. But in stead of all places that I should commend vnto you, that commandement, *Luk. 16. Give an account of thy Stew- ardschip*, is most pregnant for my purpose, though it be but a parable, because it carrieth within it selfe the reason of a reckoning. For when we consider, that a Steward is no more, then, as the Lawyers de- scribe him (who are the onely competent Iudges, both of the Terme and function) *hominis est illud in su-*

τοῦτον δούλον καὶ χεῖρα: A servant which is woont to set
 foorth his Masters goods for aduantage: or, as that
 Church-Reeue is defined in the *Code*, *Oeconomus est,*
cuius Ecclesiastica, gubernanda mandatur, Episcopi con-
sensu: He is a Steward, to whose gouernment the
 goods of the Church are committed. We may well
 conceiue, that hee alwaies stands accountable:
 wherefore, whether hee bee δικοῦμος καὶ εἰρηνοδότης, as
 they are called, 1. Pet. 4. Steward, or, Dispenser of
 the grace of God: Or δικοῦμος καὶ ἀρχιεπίσκοπος, as *Erastus* is ter-
 med, *Rom. ult. Steward, Chamberlaine, or Receiuer of*
the City: Minister or Magistrate, the Talent that is
 giuen him, is but πνευματικὸν δίκην, *depositum*, or, *fidei com-*
missum, a matter of trust and confidence; the deliue-
 ry of it, but a bailement, himse'f but a Steward, his
 very name will bring him to the Audit, and the na-
 ture of his office will call vpon him for a reckoning:
 for as it is, 1. Cor. 3. ζῆτον ὅτι τοῖς δικοῦμοις ἵνα πρὸς τὴν ἀρχὴν,
It is required of a Steward, that a man be found faithfull:
 ζῆτον, the same word with this in my Text ζῆτον
 αὐτόν, not αἰτόν, it is barely askt, or coldly deman-
 ded, but ζῆτον, with an intensiue particle, it is *requi-*
red, or *exacted*, and so required, if we vrge the ex-
 tent of the word, as things are required by an im-
 portunate disputer in the Scholes, or a violent tor-
 menter on the rack. Whence it seemes there shall
 be an account in generall; but because πολὺ, *much*,
 the last in the receit, doth eccho backe againe πολὺ,
much, first, in the account, I shall, by your fauour a
 while, according to my promise, follow the speciall
 proportions: for heere is more then a generall ac-
 count,

count, an account answerable, and correspondent with the receipt; and that either in correspondency of duty, that is exacted, or for defect and in default of duty, a correspondency in punishment that shall be executed: in this sense, I take it, *much shall bee required.*

Our Lord and Master is not like *Pharao*, or his cruell Task-masters, denying straw, and yet exacting the full number of the bricke: no, that was a slanderous imputation of the euill seruant; *I knew that thou wast an hard man, which reapest where thou sowedst not, gatherest where thou strowest not: Mat. 25.* Yet when hee hath planted a Vine-yard, and bedged it round about, made a Wine-presse, built a Tower, and let it out to husband-men, who can in equity denie, that he may send for the fruits thereof? As he hath filled *Ioshuahs* heart with his Spirit, *Deut. vlt.* so we must looke, that he will fill his hands likewise with businesse. And if the Rubenites and Gadites bee serued in their possessions on this side Iordan, before their brethren; they must sustaine the brunt of the skirmish, and goe in armes ouer Iordan before their brethren. This, it seemes, the blessed Vessel of election applied to himselfe in his calling; and therefore, *as grace had abounded vnto him, so hee laboured more abundantly then they all.* Neither can I imagine, how any man may handsomly shake off his conscience, the great burden that great blessings (will he, nill he) must needs impose vpon him, both for the intent of the giuer; wherein, if the world doe not blind vs, we may reade that old canonized

Ios. 1.

rule, *beneficium propter officium*, the benefit is for the duty. And also for that of *Aristotle*, *Eth.* 5. 5. ἀποτιμήσει δὲ τὸ χάρισμαίτω καὶ πάλιν αὐτὸν ἀρετὴν χαρίζεσθαι: It behooveth the party gratified, to be proportionably serviceable to him that did him kindnesse, and to begin againe. So that every good turne in nature is obligatorie, & whatsoeuer benefiteth, *ipso facto*, bindeth. If this be an effect of free donations, much more of donations in trust; and therefore vnto whom *much is giuen*, of him *much shall be required*. And as much grace receiued, asketh for much duty; so, you will all grant, great duty neglected, must needs bee great sinne in the receiuer. When God had done what euer hee could vnto his Vineyard, and the fruit was wild grapes, the sin was aggravated. Among other things enhaunsing iudgement, knowledge is not the least. In this respect, it is euident, that the sinnes of the Iewes were greater, *ceteris paribus*, then the sinnes of the Gentiles of old: for, *In Iury was God knowne, he hath not dealt so with euery nation, neither haue they knowne his iudgements*. And the sinnes of the Christian, if other circumstances be matches, are greater then the sinnes of the Iewes, because vnto them he spake by the Prophets, and that *αλουμένως*, part after part, precept vpon precept, *now a little, then a little*; then was there but an asperision, but vnto vs, by his Sonne and Apostles that is fulfilled, *I will poure out my Spirit vpon all flesh*: now there was an effusion. And as the neglect of great duty implyeth great sinne, so (to conclude the prosecution of this proportion) great sinne

Esa. 5.

Joel. 2.

linne calleth for great punishment; for answerable to the offence are the stripes, *Deut. 25.2.* So are we come home at length to this our servant, the occasion of my Text, *who knew his Masters will, and did it not; and therefore shall bee beaten with many stripes; he that knew it not, shall be beaten with few.* But first, he that knowes it, shall be beaten with many, for this is Gods proceeding: *You only haue I knowne of all the Families of the earth, therefore will I visit you for all your iniquities, Amos 3.2.* Tribulation and anguish shall be vpon the soule of euery man that doth euill, of the Jew first, and also of the Grecian. And how of the Jew first? not onely for order of time, but for greatnesse of punishment, *ὅς ἐδιδασκεῖται ἀπολαύσας τὴν διδασκαλίαν μᾶλλον ἀνὰ τὴν πειρασμὸν ἢ ἐν υπομνήναις παρανομῶν,* He that hath enjoyed more instruction, deserues to vndergoe more punishment, if hee transgresse, *Chrysost. Hom. 5. in eand. Epist.* So that we see clearly, the proportion and correspondency that the account shal beare with the receite, according to that in *Occumenius* his collection vpon the 4 *Eph. ὅσον μᾶλλον τὸ χάρισμα, πᾶν ἄνθρωπος αἰεὶ ἐνδύσας:* by how much greater the grace, by so much stricter the accounts. For the reckoning is but the comparison of the receits, with the gaines and expenses; and therefore the multitude of receits, must of necessity increase the reckoning, as *Saint Gregorie* in his 9 *Hom.* vpon the Gospels obserueth, *Cum augentur dona rationes etiam crescunt donorum:* When the gifts are increased; the account of the gifts doth also increase.

Suffer me now to be, as I am, both warranted and

charged by the scope of this Scripture, at least, a remembrancer of an account; of an account, that well considered, may slack the pace, and coole the courage of the most proling hot-spurs in this ambitious generation, which making sluttish meanes and motions, taking slavish termes and conditions, to the reproch of learning, and extreme scandall of religion, think that *much* al too little, which God hath giuen them: little doe they thinke, they cry for more and more weight, to presse themselves to death: for whose sakes, some man (perhaps) might wish (though I think that cure too desperate) I say, some might wish in indignation, ambition it selfe a vertue: the onely wish to free them from it, the Church from them, and to make better men more ambitious. You know how backward *Ambrose* was, what dangerous shifts hee made to hide himselfe from a Bishopricke; and yet we reade, how *Origen* was so forward, though it were to be a Martyr, that his mother was faine to hide his cloathes from him. To the contrary minds of contrary men, in our contrary times, wherein we see many, that in all likelihood, would bee most backward for martyrdom, most forward for preferment, what should a man say? Surely might true seriousness begge for me, that the suite might not seeme ridiculous, I would beseech my Mother (I meane this famous Vniuersitie) to keepe backe some of their clothes, from some of them. But let them goe, I haue done: me thinks, when wee ponder, and ballance this account, we haue little reason to enuy them: for our selues,

selues, of whatsoeuer condition or vocation while we liue, we must acknowledge our selues but Stewards; and therefore when wee dye, we must looke for a reckoning. A Steward, as you haue heard, is one that manageth anothers estate; Wherefore *if you haue not beene faithfull in an other mans goods,* saith our Sauour, *who shall giue you that which is yours?* Did this faithfulness consist in keeping, wee might suspect the argument, for that men loue and keepe their owne things best, as *Aristotle* hath taught vs, *Oecono.* 1. but this faithfulness is scene in liberall expending, and that with the owners consent and permission, yea and commandement: wherefore, if you haue not been faithfull, in spending that which was anothers, who shall giue you that which is truly yours, that which shall stick by you, that which shall neuer be taken from you? Giue mee leaue to speak yet in more particular instance; God knowes, not vpon mine own discovery for reprehension, but from mine heart for caution, and that, vpon supposition. If our Rulers, *to whom much is giuen,* should seeke their owne, and not the aduancement of learning, piety and religion, which is required in all our Founders general intents (howsoeuer according to the knowledge of their times they be limited) If men that liue in Colledges, *to whom much is giuen,* should either haue no ends to direct their endeouours, which is required by statute, but wrap themselves within their own present rest and retynednesse, *it is good being here:* or onely haue such ends as end in themselves, by carrying of a key, or bearing

Luke 19.

bearing of a bagge, to seeke the contriuance of their owne commodity: God will see, and their owne consciences will one day feele, that this was no good Stewardship. The world besides, will be ready to suspect, that men in Colledges imagine themselves to be like Colldges; that is, as the Lawyers call them, bodies without soules; and therefore that they haue no touch, or *conscience* of conscience, no conscience of carefulnesse, no care of saluation: Wherefore, as when ye behold the houses which ye built not, the trees which yee planted not, the wells which ye digged not, you learne, that *unto you much is giuen*. So looke on them once more, and let them be as memorials, to put you in mind, that of you, *much shall be required*.

You that are before others in prerogatiue of birth and blood, whom God hath inuested with right vnto titles and reuenues, though you neuer labored for it, as he doth *clothe the Lillies of the field*, in this Chapter, though they neuer spin for it: consider, that *unto you much is giuen*; and withall remember, that *of you much shall be required*; and therefore, if no other reason may moue you to studious and religious conuersation; if neither the eminency of your place, which will make your sinnes exemplary; and euery defect in your life, noted and obserued like an Eclipse; nor the necessity of not degenerating, laid vpon you by your fore-fathers, which *Boetius* thought the greatest profit of nobility; nor the danger of being surpassed by your inferiours, who finding no such flattering heraldry in
their

their originals, presse forward to a glorious end, forgetting their beginning; yet let that great account which you must make, make you religious. And let me tell you, that religion will make Honour more honourable: for the Noble *Bereans* had not been knowne vnto vs, in all likelihood, for their Nobility, vnlesse they had been first knowne by *Paul* for their religion: *Acts 17*. If this be not enough, *Salomon* can teach you; *He that loueth purenesse of heart for the grace of his lips, the King shall bee his friend: Prou. 22*. If that will not serue the turne, God himselfe will fully satisfie you: *Them that honour mee, will I honour, 1 Sam. 2*.

We that are Ministers, must recount with our selues, that both before, and at the laying on of hands, *much*, very *much* is giuen vnto vs: remembering withall, that our charge is greater, then the charge of any; our sinne will bee greater, then the sinne of any; our reckoning greater then the reckoning of any. As therefore wee know, that at our hands, much labour, much watching, much praying is required: So let vs labour, watch and pray, lest much blood be required at our hands: we know it is a beame in the eye of the Church, if wee bury and suppress a Talent, by not vsing it; and it is likewise a leprosie in the face, and forehead of the Church, if we pollute, and profane a Talent by abusing it: for though we be *Sonnes of thunder*, and be mistaken, as was *Barnabas* for *Iupiter*; yet if wee be but mistaken, our loosenes of life will vtterly vndo our preaching, as *Iupiters* adulteries euen among
E children,

children, doe altogether discredit his thundring.

To draw to conclusion ; euey wise man among vs, before *hee suffer his eyes to slumber, or his eye-lids to take any rest* ; will make an Inuentry of Gods blessings, whether they bee blessings generall, or blessings speciall ; blessings of nature, or blessings of grace ; blessings that belong, either to the soule or body, or the outward estate, as vnto some of vs in all these, vnto all of vs, in some of these *much*, without question is *giuen*, and then examine his owne heart vpon interrogatories, how, and to whose aduantage hee hath imployed them, that hee may bewaile whatsoeuer is amisse, and study to amend whatsoeuer he bewyleth. When a Gentleman of Rome, having concealed his broken estate, died, and his goods were set to open sale for his Creditors satisfaction, *Augustus* himselfe sent to buy that bed for his owne vse, wherein the man, so farre in debt, could possibly take his rest. If we (my Brethren) who haue receiued *much*, returned little, knowing what God requireth, and how deepe we are in his arrerages, notwithstanding can find in our hearts to sleepe dead sleepe ; is it to be presumed we haue soft pillows ? or is it not rather to bee feared, we haue very hard hearts ? Otherwise (me thinks) the difficulty of our account, at the last ineuitable Audit, should awake vs : for what shal we answer for the gaine and interest, if we haue prodigally wasted, and misspent the principall ? if our very receits were so great, that we cannot reckon them ; how alas, how shal we reckon
for

for them? But the terror (if there bee any tendernesle left in our hearts) the terror, that shall vn-doubtedly take hold of vs, if wee be not good accountants, must needs appale vs, affright vs, and astonish vs. Some of vs haue bin hedged about with outward blessings, and increase of substance; if we haue not vsed it, or if we haue abused it, the rich glutton in the Gospell may teach vs, that though it breed security for a while, our feare at the length will seaze vpon vs, like fire on iron, where, though it be long kindling, it hath more feruent and violent operation. Many of vs haue enioyed strength of bodies; if wee haue not vsed it to Gods glory, the strongest shall be as tow, if we haue abused it to intemperancy, *Woe vnto them that are mighty to drinke wine, and to them that are strong to powre in strong drinke, Esay 5.* Most of vs haue knowledge; but as knowledge doth raise and eleuate the soule, so, if it be not vsed, or abused, the fall must needs be greater from on high, when the soule shall fall, like an Angell of light, into vtter darknesse. O my brethren, shall we then suffer the rust of our spirituall riches, to be a crying witnesse against vs? and can we endure that common exprobaton to ring in our eares continually, *Surgunt indocti & rapiunt celum;* the vnlearned arise, and take heaven by violence?

Neuer, O, neuer let our knowledge and learning be like *Vriah* his letters, letters vnto vs of blood, of death, and of destruction, only to condemne vs vnto Satan, that last mercilesse Executioner, with this deadly commendation, *Goe, bind him hand and foote.*

Egom et tabellas detuli ut vincerer? Did I my selfe bring letters that I might be bound? The foolish seruant in the Comedy, spake it with indignation. Wherefore if there be in vs any wisdom of the Spirit, and Christian ingenuity; let vs feare and bee ashamed to make our own learning and knowledge, our owne *Mittimus* to hell; and to change, and turne our talents by suppression, or profanation of them, into millstones about our necks, to sinke vs downe into deeper condemnation. I conclude all with that, which may bee the summe of all that may be spoken, the end of all Sermons, and as one calleth it, the voice of all creatures, *Accipe, Redde, Cane*; If it bee obscure, I open it thus, *Accipe*, receiue in the name of God, receiue the blessings; *Redde*, returne for the loue of God, returne the duties; *Cane*, beware in the feare of God, beware of the punishments.

O Lord, as thou hast shewed vs much mercy, both in gining vs great blessings, and forgiving vs many sinnes and transgressions; so let not our offences hinder the continuance of thy grace vnto vs, but make vs more mindfull of our duties, thankfull for thy benefits, zealous for thy glory, deuout in thy seruice, confident in thy promises, holy in our liues, diligent in our vocations. Heare,
O Lord, &c.



A SERMON
PREACHED AT
PAVLS CROSSE.

ISAY, 28.1.

*Woe to the Crowne of pride, the drunkards of Ephraim:
for his glorious beauty shall be as a fading flower, &c.*



Because this argument
is an argument of
terror, uttered in a
full sense, without ei-
ther preface here, or
manifest dependance
vpon the former
Chapters; suffer me,
Right Honorable,
to trie the begin-
nings of my strength in a plaine, and vnaffected in-
terpretation, that the words prouing first no stran-
gers themselves, may find that interest in your
Iudgements, as to recommend the matter, to the

E 3

readiest

readiest entertainment of your best affections. *Woe to the crowne of pride.*] Though *woe* be a particle of bad aboade, importing a curse to them that are threatned, yet some Grammarians call it an interiection of sorrow; Scholiasts reduce it to *ἤννα*, which signifying to grone, can hardly bee pronounced without some sucking of the breath, some sighing accent; and Translators haue rendred it sometimes, *Alas*, as well as, *woe*. Let it therefore seeme no riddle, if, as *out of the strong there came sweetnesse*: the threatner, who thus roareth in the sinners eares, appeare anon gracious compassionate, *quique dolet quoties cogitur esse ferox.*

The Crowne of pride some slightly passe over, as standing barely for power and authority, for honor and maiesty, for any kind of eminency; but I dare not rashly despise their coniecture, who suppose that the Prophet sends vs, by way of allusion, to the common custome of drinking bankets; wherein men of elder times crowned themselues with garlands. I might trouble you with many profane Poeticall authorities, in imitation whereof *Clemens Alexandrinus* plaieith the Poet.

Ἐμὲ μὲν μύροις
καταβρέχειν ὅλην
ἐμὲ μὲν ῥόδῳ
κατασίφην χεῖρνα.

But all authorities to this purpose are superfluous, amongst them that ever lookt backe vpon antiquities; one reason of this vsage was, no doubt, necessity, to preuent paine and amazement, because wine doth

doth in a fume first giue the braine a blow, that like a subtil wrafter, it may supplāt the feet afterwards: sundry flowers and hearbs, whereof then their garlands were platted, are at this day prescribed for head-ach by Physitians. There followed another reason, the desire of trimnesse and elegancy, that they might not only adorne, but arme themselves against such fauors, and annoiances, as vsually fal out in a throng of pot-companions. It is obiected by *Mart. Rois*, out of *Tertullians* book *de corona Militis*, the 9. chap. that this was no Iewish fashio: neither doe I strue to make it Iewish originally; rather I thinke it deriued from the Gentiles by Iewish imitation: for besides, *Clemens Alexandrinus*, the Author of *Wisdomes*, whether *Philo*, or another Iew, liuely describeth this riotous ceremony: *Let vs crowne our selues with rose-buds before they be withered:* yea, the coniunction of these two sinnes, *pride* and *drunkennes*, intimate the crowne, to be that crowne, which in the third verse belongeth also to the drunkards.

cap. 2. vers. 2.

The drunkards of Ephraim] The Septuagint reade *μωδων*; the mercenaries or hirelings: misplace but a point in the Hebrew letter *ו*, *Sacar* for *Shacar*, is as easily read as *Siboleth*, pronounced for *Shiboleth*. Drunkards they were then, not in a sense metaphoricall, drunke with error, as *Hierom* would haue it; or as others, drunke with prosperitie; but (for that they dwelt neere the vines; and there is below, repetition of wine, and of vomiting) they were in a literal and grosse sense the drun-

drunkards of *Ephraim*, that is, of Israel, the kingdom of the ten Tribes; partly, for that Samaria, the seat of the King, was within the portion of *Ephraim*, and partly, for that *Ieroboam*, the first founder of that revolting regiment, was an Ephramite.

For his glorious beauty, hee bee like a fading flowre.]
In which words, the King of Ashur his coming is implied, who tooke and carried away the people captiue, in the ninth yeare of *Hoshea*: the whole storie may yee consult in the 2. of *Kings* 17.

The head of the valley of them that be fat] is Samaria, standing aboue the Valley Cenereth, or else some fertile soile, nothing inferior for fruitfulnessse to that place in the 20. of *Matthew*, corruptly called *Gethsemane*, truly *Geshemanim*, the valley of fatnesse. The sense and summe of the whole is this, a commination of a iudgement executed by *Salmanser* vpon the 10. Tribes, led perforce into captiuitie, because they did abuse the fatnesse of a good land, vnto Pride and Drunkennessse.

The Parts can be no lesse then foure.

- 1 The denunciation of a woe. *Woe.*
- 2 The persons to whom, and their sinne: *The crowne of pride, the Drunkards of Ephraim.*
- 3 The reason why: *For their glorious beautie is a fading flowre.*
- 4 The place where, which ministred occasion to the sinnes: *which is vpon the head of the Valley of them*

them that be fat, and are overcome with wine. Of these in order.

To passe by the Prophet, who threatneth instrumentally, all Gods threatnings, who threatneth principally, may be thought, either absolute or conditionall: of the latter, the condition is sometimes concealed within the purpose of his owne will; Sometimes expressed, and that extraordinarily by singular reuelation vnto some, or vnto all in his written word ordinarily: the reuealed ordinarie condition is either Legal, *If you will not obey, Len. 26.* or Euangelicall, *Except you repent, Luk. 13. 3. Apoc. 2. 5.* Repentance is an ordinary reuealed Euangelicall condition to bee still supplied, whensoever God threatneth, and giueth space for repentance. Though we should imagine now, *Salmanasar* very neere the gates of *Samaria*; neuerthelesse, three yeeres siege was warning sufficient; yea, that the Lord of Hostes should threaten at al before he striketh, nay therefore threaten, that being preuented by conuersion, he might not strike at all, may fill my mouth, and your eares, God grant it may fill our hearts with a feeling consideration of his long suffering. There were more daies, you know, spent in the destruction of one City *Ierico*, then in the making of the whole world: the whole world was made in sixe, yet notwithstanding the wickednesse of many generations, whereunto wee haue added no small portion, it stands after many thousands. A man would thinke, Iudgement were all this while omitted, as an improper, & impertinent business,

Hof. 11. ver. 8.

nes, scarce agreeable to the blessed nature of such a Soueraigne goodnesse. I am sure, some conster the Prophet in the 21. verse of this Chapter, where he termeth a iudgement, *his work, his strange work; his act, his strange act*, so as if euery act of severity seemed strange vnto him; for after his patience would haue been but for infinitenes, tyred with a tedious expectation of our leysure to repent; at length when the sword is drawne, the hand is vp ready to smite, mercy steps in, like the Angell to *Abraham*, *Wherefore should Ephraim be destroyed? Why will ye die, O yee house of Israel?* Neuer had people better experience of this, then this people, as you may perceiue in the 11. of *Hosea*; *How shall I giue thee vp, Ephraim? how shall I deliuer thee, Israel? how shall I set thee as Zebodim? mine heart is turned within me, my repentings are rouled together.* How? and How? mercy be-like hath got the victory, and all the weapons in the Armory of heauen, are become like the Raine-bow, a bow indeed, but without an arrow; with a full bent, but without a string, the wrongside being alwaies vpwards, as if we shot at him, not hee at vs. Confounded then be *Tertullians* aduersary, whose hellish heresie deuiding the God-head, charged the God of the old Testament with blood and cruelty; Cruell and bloody *Marcion*, who, hadst thou not been a cursed spawne of that principall Apostata, who in Paradise, a place full of loue, would haue fastened enuy vpon his Maker, hardly couldst thou haue laid so foule an imputation of rigor, in a world of mercies vpon thy Creator: but thou forgattest
he

he was thy Creator, he created that head which inuented, that tongue which vttered this diuclish blasphemy; couldest thou forget thine owne head and tongue, inuention and vtterance? afterwards in mercy hee spared thee, when thou through malice sparedst not him: Was this a cruell God? No, *Martion*, no, God needs no cruelty: if he would turne all things into nothing, he might doe it in iustice, and his iustice is a part of his goodnes. But he is *πατὴρ ὁικτιμῶν*, the Father of mercies, the motiue of shewing mercy is within him, but the motiue of executing iudgement and reuenge is without him in our pro-uocation: you reade him not called the Father of iudgement. Behold then a heauenly patterne, when all earthly patterns faile, according to which you may proportion ~~you~~^{ye} publike and priuate discipline, whomsoever God hath made Censurers and Commanders ouer your inferior brethren. I stand not now before many Magistrates; if I did, I durst not shew my selfe wiser then their lawes, which limit all necessary iurisdiction, setting downe the time betwixt iudgement and punishment. Only I would with reuerence begge of such, that in arbitrary censures concerning voluntary iurisdiction, they would consider and beware of peremptory rashnes, which at S. *Ambrose* his motion caused *Theodosius* his decree in the *Code*, that there should be 30. daies respit betweene his sentence and execution: but I turne my selfe willingly vnto you that are Iudges at home, Masters of your owne families, beseeching you by these mercies of God, as you haue found the

2. COR. I. 3.

patience of a Master in heaven, when in conscience you did not goe at his sending, come at his calling, nor do your duties at his cōmand; among your cōuenant seruants, rather spare, where in equity you might haue punished, then punish, where, with a little clemency you might haue spared: walke before them in such innocent conuersation your selues, that they may despaire of pardon for their offences, and yet so pardon theirs, as if your selues did offend continually. They are your Apprentices, that is, Scholers, vse them like Scholers, giue faire meanes alwaies the preeminencie, multiply direction vpon direction, instruction after instruction, now a warning, and then a threatning; discharge not your whole authority like a peece of Ordinance, which bruseth, crusheth, and breaketh into peeces or euer it reporteth; when words will not serue, yet let not blowes come without weeping eies, yerning bowels, and melting hearts:

*Qui fruitur panā, ferus est legumq̃, videtur.
Vindictam prestare sibi.* —

Passion and precipitation may make mentall murder of a iust correction. Be therefore mercifull, as your heauenly Father is merciful, vsing your power, all that haue power, for edification, not for destruction: for Saint James hath spoken it, and the day of Iesus Christ shall make it true, *There shall be iudgement merciesse to him that sheweth no mercy, and mercy reioyceth against iudgement.* This viall of wrath hanging ouer the crowne of pride, doth more euidently demonstrate their misery that are threatned: for God
which

James 2. 13.

which giueth his Husbandman discretion, as you may reade in the end of this Chapter, *to beate out Fetches with a staffe, not with a threshing instrument; and Cummin with a rod, not with a cart-wheele*; much more him selfe sitteth his menaces to the merits of his people, neuer thundering out a *woe* vpon them, whose present estate is not already *wofull*.

The punishment is added (I confesse) as a reason, not for that it should giue the being, but because it should work the feeling of their misery: then, euen then, before Samaria was takē, whilest the Prophet cried, from the time they begā to be sinful, they began to be miserable. Take away sins (my brethren) outward things haue lost their stings, punishments are no punishments, but gentle corrections; plagues no plagues, but gracious visitations; deaths no deaths, but blessed changes; and in a good cause, glorious martyrdomes. *Omnis pena, peccati pena est*: All punishment, is the punishment of sin. Admit againe of sinnes, you must needs admit of calamities, calamities vpon your persons; *If I haue done wickedly, woe vnto mee, Iob 10*. Calamities vpon the Church, *Woe now vnto vs that we haue sinned, Lament. 5. 10*. Calamities vpon the Common-wealth, for *sinne is a shame vnto the people*, some reade it, *the peoples misery*, *Prou. 14*. One part of mans unhappines consisteth in a *woe* priuatiue; the want of Gods gracious countenance, so is it said of Ephraim, *Of. 9. 12* *Woe to them when I depart from them*, which is strait vpon mans departure from him, plainly to be seene in the 59. of this Prophecy. *Tour iniquities haue*

separated betweene you and your God, and your sinne^s haue hid his face from you that he will not heare. Reprobates and castawaies, ordained to condemnation, like Owles that cannot see till night come, seldom perceiue this woe, before they depart into that vtter darknesse, where shall be weeping and gnashing of teeth: only the children of light are mightily distressed in this life, by spirituall desertions, and Eccipses of grace, when their body hath been for a time interposed betwixt their soules and the Lord of life. Therefore as *Archimedes*, that peerelesse *Mathematician*, after his braines had been hammering about a difficult conclusion, leaped and daunced, and cried out *εὕρηκα, εὕρηκα*, *I haue found it, I haue found it*. The children of God, when hunger hath been their best sauce, and want of feeling hath increased their feeling, after recovery spring and exult, reioycing and singing with ioy vspeakable, and glorious, *Hee is come, hee is come, our soules haue found him, whom our soules doe loue*. The second part of mans unhappinesse is a woe positive, a captiuitie, which far surpasseth the captivity foretold in this place; *Woe to them that draw iniquity with cords of vanity, and sinne as with cart-ropes*. *Salomon* giueth the reason: *Prou. 5. His owne iniquities shall take the wicked himselfe, and he shall bee holden with the cords of his owne sinne*. God helpe the man thus held, thus entangled: this is a case, wherein a King may be pitied by a Galley-slaue. *Miserabilis seruitus*, a miserable bondage, saith *Aug. tract. 14. vpon Iohn*: for other seruants haue their remedies: but what shall the

Isai. 5. 18.

the seruant of sinne doe? whither shall hee flie, or how can he change his Master? *Se trahit quocunque fugit*: He drawes himselfe along whitherloeuere he flieth. Not to mention them, whose naturall hardnesse of heart is confirmed in euill, by voluntary customes, so that their seared consciences being past feeling, can as easily dispense with the hardest offences, as an Ostriges stomake can digest the hardest Iron:

Quid miserius misero non miserante seipsum?

What more miserable, then that miserable man, which hath no commiseration vpon himself?

Many men, now adaies, apprehend a *Woe*, but when? when their counsels of *pride* and *conetousnes* be crost, and their hands haue not power to practise by day, that wickednesse, which their heads haue imagined by night; like *Ahab* and *Haman*, they mourne for their parts in their closets, as the mourning of *Hadadrimmon*, in the vally of *Megiddon*, and will not bee comforted, because they iudge it a death, that they cannot bee suffered to die; a hell, that the gates of hell are shut against them: whereas euery such arrest should aduise them to cast vp their arrerages; and when the Lord staies their iourneies, as hee staied *Sauls* and *Balaams*, it should concerne them to grow icialous of those enterprises, wherein they meet so strange impediments, whether their abilities be hindred by the shortning of their owne armes, or the strengthening of others; or their wills hindred, by reasons drawne from dishonesty, disprofit, or impossibility; whether their religion

religion hath been hindred by the feare of God, or their infirmity by the spirit of God, or their ignorance by the word of God; for so manifold, and more manifold is Gods wisdom in hindring the sinnes of men; howsoever, whensoever, against whomsoever the Lord hath stopt their wayes, or made an hedge about them, downe they should fall vpon their knees in secret, and lifting vp their hearts, imitat the ground of S. *Augustine* his meditation, who *Soliloque* 16. saith *Tentator defuit, &c.* The tempter was away, time and place was wanting, they doing it was that the tempter was away; the tempter came in time and place conuenient, but thou with-heldest me from consenting; when I had wil, I wanted ability; when I had ability, I wanted opportunity: Blessed be the Lord, as for his furtherance in good; so for his hinderance in euil.

Others apprehend a *Woe* too, but either for the punishment, not at all for the sinne, or at least, not so much for the sinne, as for the punishment, when that *woe* which in nature yet remaineth as long as your sins remaine, was made more sensible and manifest, by Gods destroying Angell in your streets, within doores (I presume) the voice was, *Mine head, mine head, my feete, my feete, my belly, my belly, my sinne, or my soule*, was none of your complaints: was sinne all that while no sicknesse, or were not your soules rather senseles? the lamentation abroad was, *Take it, My father, my father; ah my brother, and ah my sister; alas, my daughter; helpe, helpe, I am a widow, my husband is dead. O my Sonne Absolon, my sonne,*

my sonne Absolon, would God I had died for thee. Not a word of the cause: and what is our peeuish lamentation of small effects, when sinne, the maine cause of all, encreaseth, but the curing little clefts of skin, at the root of our nailes, when the head and heart grow more and more infected? When one told *Honorius* that Rome was lost, he cried out, Alas, supposing it had bin an Hen, so called, which he loued more tenderly, then you would thinke an Emperor should loue so meane a creature: but vpon notice that it was his Emperiall City Rome, surprized and sacked by *Alaricus* the Goth, his spirits were reuiued againe, that his losse was no greater. Condemne this you may, most iustly, for an vnreasonable passion, proceeding from a nice & childish disposition; but beware you wrap not your selues withall in the same condemnation. For if you lament the departure of a friend into blisse, but not the departure of Christ from your owne soules; if you can bee more heartily troubled with the tooth-ach, then with the shipwracke of a good conscience; if you think your wealth, as you name it, your substance, attending thereupon your ~~selues~~ like base circumstances, and seruile accessories: if none of Gods ~~woes~~ can out of this place reach home to your hearts, and yet euery trifling inconuenience of your owne debt, or others disappoyment haue a certaine tyranny to torment, and afflict your soules, as though you must needs breake straitwaies, be gone, and vndone, worse by much then nothing; maruell you no longer at *Honorius*, for though it were a weake

part in him, to grieue for the lesser damage, more then for the greater, yet had it been like loitt labour in any man, to grieue at all for either. With vs the case standeth farre otherwise, vaine are sighes indeed and groanes, for worldly losses, for *want of wine and oyle we howle*. (I call it, as God accounts it, *Ose 7.*) I say, *We howle on our beds all in vaine*, whereas true teares, and vntaught sobes for sinne, are neither forcelesse, nor fruitlesse. A medicine, saith *Chrysostome*, ad *Pop. Antioch. hom. 5.* which cureth the eyes, and nothing else, we may wel say, was made for the eyes, and nothing else. A man loseth his wealth, and is sorry for it, sorrow wil not recouer it; he burieth his child, and is sorry for it, sorrow wil not raise him from the dead; he suffereth a wrong, and is sorry for it, sorrow wil not right him; himselfe is sicke, and is sorry for it, sorrow wil not heale, rather it will hurt him; sorrow was not made then for these things. But he sinneth, and is sorry for it, sorrow taketh away sinne: sinne then is the sicknes, for which sorrow is the remedy. And now that you haue scene in a smal word a double referēce, mercy from him that threatneth, in them that are threatened miserie; put both together, and consider the multitude of Prophets on the one side, which trauel hither from most corners of the land with a woe, the multitude here, and confluence hither of offenders on the other side, which by their inuincible hardnesse of heart, iustly deserue a woe, and tell me whether woe be not the burthen of the Lord vnto this City, I must needs take it for granted. Let vs al then
most

most miserable offenders, as long as Gods threatnings are but threatnings; while we haue light and life, whilst it is called to day, and weare yet in the way, take aduantage of this accepted time, make much of this day of Saluation, and husband aright this blessed opportunity, the only certaine houre of our visitation. Should we (like Pages at Court, who hauing allowed them a candle to goe to bed withal, spend it at Cards, and go to bed darkling) consume the short remainder of our liues in folly, and send our hoary heads to the graue in ignorāce? The sudden conuersion of any man, like the thiefe on the Crosse at the last cast, was neuer intended in Gods purpose, for our temptation. We haue bin often certified frō *S. Aug.* that though there were one so saued, that no man might despaire; yet there was but one, that no man might presume. If euery man should trudge along in sin, vntill hee met mercy, because one in sin obtained mercy: euery man might spurre his beast vntill hee spake, because *Balaams* beast once did speake: were wee sure that God would call vs then, as wee haue no assurance, what sacrifice can it bee, when Satan hath deuoured the finest of the flower, and sweetest of the wine, the best of our time, to reserue and present the bran and the dregges of our dotage to the Lord? If wee repent when wee cannot sinne, gra mercy sinnes, they leaue vs, this commeth from feare, all is necessary, no thanke to vs, wee leaue not them, nothing here is voluntary. And what equity doe we call it, to lay the heauiest burthen, on the weakest beast, to

force old age, so feeble, that it cannot beare it selfe, to beare the burthen of our repentance? forsooth, when our enemy, the strong man, is growne stronger by prescription; when our rotten tabernacle is ready to fall about our eares; when custome hath turned infirmities into nature; when sin is soked into substance, and our bones are full of the vices of our youth, then belike we would repent, we would if we could: but be sure, that as he who neuer went to Schoole, will hardly reade his neck-verse; so hee that neuer learned what repentance was in his life, shall in his death find it exceeding hard, if not impossible. To conclude, since heauen, as some say, is like *Ahasuerus* his Court, no mourners enter thither, all there haue wedding garments, since it is mourne in earth, or mourne in hell; woe vnto vs, if wee defer our repentance; woe vnto vs, if we repent not our deferring; woe vnto vs, if wee repent not as soone as we can, & repent for this, that we repented no sooner: *Felices quibus haec mina sient medicina;* Happy, thrise happy are they, whom these woes shal woo to repentance. This of the denunciation, *Woe.*

The sinnes follow: *Pride* and *Drunkennesse*, I must begin with *pride*, and first, with her nature *pride*, then with her ornament, the *crowne* of *pride*. For the description of this haughty sinne, which springeth from the preposterous selfe-loue, whereof euery man more or lesse is partaker, most of the Schoolemen are beholding to *S. Augustine*, and he truly calleth it a *peruerse*, or *inordinate desire of ones own excellency*, out of which, as they iointly proceed
in

in the steppes of S. Gregory, either a man presumptuously challengeth to himself that which he hath not, or that whereof he is owner, but will not confesse himselfe receiuer: the former is more senseles, being altogether without any colour of ground, or matter of tentation: but the latter is more hainous, because it includeth an vnthankfull iniury directed against God immediatly. This iniury is offered two waies, first, when a man maketh himselfe the totall cause of all good things, impudently denying the receit of any benefit. Secondly, when hee maketh himselfe the principall cause, acknowledging the receit, but pleading his owne merit: here common reason might steppe^{up} and obiect, that though merit bee alwaies a doctrinall sinne in Romish mouthes, and a personall sinne in too many English hearts; yet none ever will crosse Saint James his doctrine, *Every good gining and euery perfect gift is from above*: or if any shall bee so gracelesse, that man may bee thought in equity more then proud, rather in plaine termes, an Atheist, or an Infidell. Certainly none vnder the degree of a manifest Infidel, can possibly be so farre corrupt in estimation, as to maintaine such an vnchristian monstrous Paradox vniuersally, but in particular, and for the time; passionate affectation of their owne worth, may beguile wise mens vnderstandings, and teach them so proud an outward deportment, as they could haue no prouder, whosoever should imagine constantly Gods gifts their owne creatures. Now Gods glory, wherof, as of his dearest spouse, he is most ielous, My

James 1.17.

Esa. 14. 13.

Ezech. 28.

2. Tbes. 2.

glory wil I not giue to another, Esa. 42. must of necessity
 cal for a woe against a sin of this nature. *Woe* was the
 portion of the King of Babylo, who said in his hart,
*I will ascend into heauen, and exalt my Throne aboue, be-
 sides the starres of God,* Esa. 14. *Woe* was the portion of
 the Prince of Tyrus, who said, *I am a God, and sit in
 the seat of God, in the midst of the Sea.* But aboue al that
 either haue bin read or heard, *Woe* is the portion of
 that man of sin, that child of perdition, whose tri-
 ple Crowne, shall I say, nay, whose soote of pride
 is aduanced aboue all *Crownes of pride*, I meane the
 beasts vncleane hoofes, lifted vp either to receiue
 the kisses, or spurne off the Diadems, and tread on
 the neckes of Kings and Emperours, so that *hee doth
 sit as God in the Temple of God, shewing himselfe that he
 is God*, if not by verball profession openly and di-
 rectly, yet couertly by consequent in reall vsurpa-
 tion. I touch not his going in Procession before the
 Oste, tis vnto vs but the going of a creature before
 a creature, his sitting aboue the Altar, *Lapis super la-
 pidem*, a stone vpon a stone: no great pride of prece-
 dencie; but what can God or Christ be more then
 he maketh himselfe? a forgier of all sinnes, a bin-
 der of all consciences, a dispenser with all lawes, a
 disposer of all Kingdomes, a commander of Angels
 and diuels, a sole Clauiger of heauen and hell:
 though he should carry numberlesse numbers of
 people with him headlong to the kindgom of dark-
 nes, none must say, *Quid ita facis?* Holy Father, why
 doe you so? you can appeale no more, ascend no
 higher, dispute no further, then to the closet and
 confi-

confitorie of his brest, wherein there is neither weaknesse nor error. Saucy therefore was that Canon Regular, in the daies of *Paul* the third, who did set out a booke against the Popes authority, wherein, among others suppressed, this was one galling argument, Either the Pope is a brother, then may he bee warned at the least, if not excommunicated, *Matth. 18.* or else he is no brother: then why doth hee say with vs, *Pater noster*, Our Father? Where-with, when the Pope was both offended and perplexed, a Courtier gaue him this iesting counsell, *Nolite vos unquam dicere Pater noster, & solum est argumentum*; Neuer say your *Pater noster*, and this argument is answered. As iesting as it was, wee iudge it agreeable to Popish principles; for we can doe him no greater wrong, then once to thinke hee saith his *Pater noster*, if he be, as he is termed, by the permitted and authorised voice of blasphemous parasites, *Dominus Deus noster Papa*, Our Lord God the Pope. *How long, Lord, how long, holy and true*, dost thou not consume the pride of this wicked miscreant with the spirit of thy mouth, and with the brightnesse of thy coming? Thus we preach, and thus you heare, and thus all Christian hearts doe pray: meane while every man must watch ouer his owne soule with all diligence, lest, as the Pope rose whilst the Emperor was absent, when the feare of God departeth, there steale vp in his heart a little Antichrist; when once a mans dependance vpon God is forgotten, hee shall easily mistake his owne proportion; when his proportion is mistaken, hee will
dote

Iob. 41. 6.
Isai. 6. 5.

dote in admiration of himselfe, and admiring himselfe, he quickly proceeds to contempt, and extenuation of others, *I thank thee, O God, I am not as other men, or as this Publican.* But, as *Optatus* concludes that parable, *meliora inuenta sunt Peccata cum humilitate, quam Innocentia cum superbiâ*: Humble sinne was found better then proud innocency. My short aduice for preuenting of this Satanicall sin is, first, that men would bring themselves often into Gods presence, which was the thing that made *Iob* abhorre himself, and *Isay* confesse himselfe *a man of polluted lippes*: and Saint *Barnard*, liuing in a time and place of darknesse, detest the proud opinion of merit. Secondly, that they would often examine themselves by the rule of the Apostle, *What hast thou, that thou hast not receined?*

The Crowne on her head makes her appeare more glorious, either sitting like her, *Reu. 17.* or standing like her, *2. King. 9.* or coming out of her chamber like her, in the *25.* of the *Acts*, verse *25.* *μετὰ πολλῆς καύτασις*, with great pompe, speaking the pompous words of vanitie, walking with the pompous gesture of maiestie, clothed in the pompous robes of brauerie, the least of these might make a simple man eloquent; and I would neuer wish a fitter subiect in this great assembly, were I to treat of one subiect alone: but the larger part of this Scripture being yet behind, will not suffer mee to fight hand to hand with *pride*, onely I must shoot at her Crowne, or at the most, but hit her Periwig, my first arrow will I borrow out of *Nazianzens*

Quirke

Quintus μη κεφαλὰς πνεύματα νόθους ἀποδεχόμενοι γυναικας: Daughters of England (for so must I speake) build not Turrets or Castles on your heads, with *braided haire*, and *gold put about*: these can be no fences or fortresses of your chastity, rather they are allurements of your enemy, if not trophies and tokens of his victorie. The Persian Kings hauing many wiues, appointed this or that Citie, to find this or that wife a Tire, or a Bonnet, and other to supply her with another ornament: the Prince of the world, I feare, hauing set vp his proud banners amongst vs, and conquered vs, hath imposed an heauier tribute vpon vs, one of our Cities must now maintaine most of his concubines. For could I conceiue it, or you heare it without griefe of heart, our ancient, substantiall, fundamental trades belonging vnto Clothing go downe, and they that fill our Cities are *Nugitendi*, triflers, or as the Ciuill law names some *Gyneciarij*, such as prouide for that womans wardrope in the third of *Esay*. The men that are busied, and the charge that is imployed about these painefull and difficult toyes, would serue for many new Plantations, but for the waste of precious howres, *dum moluntur, dum conuntur*, while they are tying and trimming themselues, tis more lamentable then credible, I dare be bold to say, Kingdomes might be conquered, whilest Ruffes are a pinning. Proud imaginatiōs may peruert my meaning, yet though my speeches were racked, they would not confesse one syllable against ciuill decencie, *mundus erit qui non offendet sordibus*, that is, comelinesse which doth

Gen. 38.

not offend by fluttish negligence, the garnishments of pride haue no communion, or agreement with the garments of comelines; comelines would neuer bid a woman go beyond her condition; only pride being no lawfull Queene, vsurpeth here a Crowne, as some that are scarce Ladies, weare Coronets; cominesse would neuer bid a woman passe the bounds of her ability, only pride sets vs walking in the midst of our wealth. *Quis pudor est census corpore ferre suos?* Cominesse would neuer make more of Jewels, then of children: *Cornelia* called her children her only Jewels: but alas, now adaies, *Matrona incedit census induta Nepotum*, the pride of Matrons stalks along the streets, clothed with the spoiles of children and posterity. Besides all this, honest cominesse will not offer occasion of suspicion, but the garish ceremonies of pride cannot but carrie bad significations, so couering the body, that they discover the mind. *Judah* knew what *Tamar* was by sight, for shee had couered her face, which puts me in mind to borrow one arrow more out of *Nazianzens Quiner*, μήτε θεῶν μορῆς ἐπαλοῖσθε χαίμασιν αἰσχροῖς: Neither may you daughters of England (so must I stil speake) abuse Gods Creation, attempt to control, or correct his workmanship, adding to that face, which *Saint James* termeth naturall, the borrowed features of a face artificiall; for *Esay* crieth heere, *Woe to the Crowne*, and wee must crie, woe to the face of pride. Was it not enough that vnnaturall nicenesse hath hid their brests, and refused to giue their owne bowels suck? must pride hide their face

face too? No wonder then, if husbands grow ielous of their wiues, and know not their children, whilest wiues so disfigure themselves like Courtezans, that children hardly know their mothers: and can they then say, this is to please their husbands? No sooner are they varnished, but they forsake their home, *Their feet abide not in their houses, they must abroad among the fooles and the children; that they may please the young man destitute of vnderstanding, Prou. 7.* Among the wise, their pleasing humour takes none effect or successe at all; for when their time, their colours, and their paines, and their inuentions are wasted, *facies dicetur an vlcus*, shall we call it a face, or shall we call it an Impostume? *Iesabel* (I am sure) prooues *Iesabel*, when all is done, fit for nothing, but to looke out at a window towards the place and instruments of her destruction, vnfit to stirre or trauell in her vocation; drops of raine, or the sweat of her owne browes, will soile her countenance; vnfit to blush and be ashamed of her wantonnesse, the rising of the blood will fret her countenance; vnfit to mourne and repent for her wickednesse, the teares of her eyes will wrinkle her countenance; vnfit to lift vp her face towards heauen for pardon and forgiuenes: God may iustly say, he knowes not that countenance, he knoweth it not with approbation: *Iesabel, Iesabel*, thou shalt know that he will know it by iust visitation. *Personam capiti detrahet ille tuo*: God shall vncafe thee, *God shall smite thee, thou whited wall*, walles and not women haue need of such plastering.

*Nec tamen admittor si vobis cura placendi,
cum videant comptos sacula nostra viros.*

I doe the lesse maruell, that women should deny their age to please men, when men have almost denied their sexe to please women; some spend whole mornings in purging, powdering, and perfuming themselves, as though there were good reason so to do; others in anointing their head, or platting their locks, as if they had rather the Common-wealth then their haire should bee disordered; others in frizzling their tusses, and curling their foretops, as though one haire skorned to dwell by another; most men so forme and fashion themselves to the variable excesse of out-landish attire, that women shall haue much adoe to be more vaine or phantasticall, as if few beleueed the Lord in *Zeph. I will visite all such as are cloathed in strange apparell.* The Germanes haue a tradition, that the Turks Painter being commanded to describe euery nation in his peculiar fashon, left the Germane naked with cloth in one hand, and a paire of sheares in the other, that his owne humour, which no fashon could please constantly, might please it selfe, and bee its owne caruer, would we make challenge and demand, our right to this Pagan scoffe, is much better then the Germanes. Amongst vs the compendious course is taken of gathering our credit neere vnto vs into cloathes, which lay scattered in hospitality before, and in attendants: the Citie wonders at the Country, that the poore sheepe should eate vp men; the Country wonders againe at the Citie, that suits
of

of apparell should deuoure Seruingmen; nor hath this pride turned away mens followers only, it hath likewise banished all affection of charitie. A poore man were as good goe beg of an Image, or a Monument, as of these gorgeous Idols, which represent nothing but apparell. *They haue not for him*, they say, *They haue not for him*, when the Jewels in their eares, the Rings on their fingers, and Roses on their shooes, giue their mouthes the lye, their superfluities might supply his necessities: But what speake I of the poore! giue my plainnesse leaue to presse a comparison; our Leige Lord, and gracious Soueraigne (whom God preserue for euer) requires a support at our hands; wee are not for him, but for our selues; the Crowne of the King must want, the crowne of pride must not want; and let her assure her selfe, as long as there is a Prophet in Israel, and a prouidence in heauen, shee shall both heare and feele a woe; *Woe to the Crowne of pride, &c.*

Pride and drunkennesse, without any tie placed together *apposituè*, may make vs suspect, that howsoeuer they seeme contrary sinnes, there is a secret acquaintance betwixt the; first, both in the iudgement of God and in nature, one succeeds another. In the iudgement of God, he that exalteth himselfe aboue his creation against the first Table, falles below his creation into sinnes of the second Table, why not from pride to drunkennesse? In nature, when once this fallhood hath place, *All is mine owne*, that truth must follow, *It is lawfull for me to do what I will with mine owne*, thence arise all abuses of

the creatures. Secondly, the Prophet *Habakkuk* tells vs of more then a consequent succession, of a neighbourhood betwixt them: *The proud man is as hee that transgresseth by wine*; for the generall name *pride* is a surter, and so is *drunkennes*; the one of the body, the other of the minde: for effects, *pride* in *Nebucadnezzar*, made him of a man a beast, so doth *drunkennesse*. Lastly, their opposites are the same, *pride* is contrary to sobrietic, *drunkennesse* to *sobernesse*, so is *drunkennesse*; therefore, since they are not vnlike one another, I could wish the motion might not seeme ridiculous, that they might be matcht hand in hand together in punishment; the drunkard, to keepe the proud from strouting, the proud, to keepe the drunkard from stumbling.

Pro. 23. 29.

Pro. 21.

Proofof *woe* belonging vnto drunkards, were altogether needlesse, no sin can answere more directly to the question of all woes. *To whom is woe, to whom is strife, to whom are wounds without a cause, and to whom is the rednesse of the eyes, euen to them that tarrie long at the wine, to them that seeke mixt wine.* But lest these curses of al sorts one with another, should in a confused heape perplex your attention, we will begin with the drunkards outward estate; *He that loueth wine and oyle, shall not be rich: not that he stands at a stay without farther thriving, and going forwards only; though it be true, an Emperour shall sooner make himself a begger, then a drunkard rich; but the drunkard, and the glutton shall bee poore, saith Salomon, he must of necessitie goe violently backward, not so much because hee lyeth alwaies open*
to

Prou. 25. 28.

to the sober plots and deuices of fraudulent oppressors, (*Though he that refraineth not his appetite, is like a Citie broken downe without wals*) but principally because himselfe is to himselfe within, in stead of all outward caterpillers, his lands are as good as drowned already, his backe is almost stript to fill his belly, his house shall shortly vomit him out of doores, his appetite continueth notwithstanding vnappeased. Rather it vrgeth more and more, adding drunkennesse vnto thirst, as though hee vowed to reuenge *Corah*, *Dathan*, and *Abirams* death, swallowing the whole earth by degrees, part whereof did swallow them; in the meane time poore soules complaine on Cormorants, whose vinowed store breaketh foorth at last; but here are the most abominable Ingrossers, diminishing the commodities, and raising the prices, both meriting & procuring famine every where, while that is transported downe a few throats irrecoverably, which might satisfie the hunger, and quench the thirst of many thousands, some of these thousands may bee their owne sonnes and daughters, who may weepe one day for bread, when there shall bee none to giue it them, because the prodigall fathers haue already drunke it. This is one *Wee* for the drunkards of *Ephraim*.

They that euer saw the staggering feet, & heard the stammering tongue of men intoxicated with wine, may reckon as well as I, though neither I nor they, can reckon all their corporall inconueniences, for setting the sinne aside, who for the paine would endure

endure one drunken paroxisme? A Monke of Prage (if we may credit one *Fornerius*, of his owne religion) hauing heard at shrift the confession of drunkards, and pawning his wits to purchase experience of the sinne, stole himsele drunke; and after three daies drowzy lothsome languishing vexation, when he came abroad, to all that confessed the same sinne, enioyned no penance but this, *Goe and be drunke againe.* Leauing the Monke to your censures, the meaning of this penance was that, which *Seneca* hath in his 97. *Epist. Sceleris in scelere supplicium est*: Their owne wickednesse was enough to correct them, and their owne turning backe to re-prooue them: but if they persist incorrigible, there are owing them, rotten teeth, stinking breath, trembling hands and running eyes, gouts and dropsies, palsies and pleurasies, innumerable diseases wait and attend their bodies, struiuing which shall bring them first with lothsomnesse vnto the graue; yet all lingring sicknesses may bee deceiued, while drunkards, either by a quarrell, or by a surfet, or otherwise vnder the hand of God suddenly fall, dying in their sins, as they go to bed in their clothes. There is another *woe* to the drunkards of *Ephraim*. This beastlike swinish sinne besides is of it selfe sufficient to sinke both bodie and soule eternally, yet as though it threatned more helts then one, it neuer comes alone; sometimes it stammereth out into mocking, *The drunkards made songs vpon David*; sometimes it stumbleth into murder, *Herod* at the feast beheaded *Iohn Baptist*; sometimes it reeleth
vpon

vpon adultery, *They rose in the morning, like fed horses, every man neighed after his neighbours wife, Jer. 5.* And sometimes it walloweth in incest, as you may see by *Lots* fall, whose drunken and incestuous issue were the Moabites and Ammonites, both mortall, almost immortall enemies to the Church. *Quem Sodoma non vicit, vicit Ebrietas, writur ebrius flammis mulierum, quem sobrium sulphurea flamma non attingerat:* He whom Sodom conquered not, drunkennes conquered. So runnes *Origens* descant vpon that example. They would heare this, were they now present, whose Church is the Tauerne, whose Altar is the Table, whose God their belly, whose end, without repentance, is damnation: of whom Saint *Paul* told the *Philippians* often, at last hee told them weeping. Must *Paul* and all Ministers weepe for them? wil not they weepe for themselves? Alas, is the fatnesse of Gods house, and the delight of his Sabbath, the continuall feast of a good conscience here, and the perpetuall comfort of an euerlasting Sabbath in heauen, of so meane and vile account in their eies, that al must needs yeeld to such beastlike and transitorie pleasures, as are the taste of the tongue, the touch of the palate, the smoking of the mouth, or the soking of the throate? *Esau* will part with his birthright for a messe of pottage: and these profane persons, for a little tickling of the palate, and the taste of a running banquet, hazard the fruition of the substance of eternity. Do I displease any man in this cōgregation? Should I please men, I were not the seruant of God. Should I please men

Micah. 2. 11.

Isai. 5. 22.

Abak. 2. 15.

in beasts shapes, I were Satans seruāt. *If a man* (saith Micah) *wake in the spirit, and would lye falsly, saying, I will prophecy to thee of wine and strong drinke, hee shall euen be the Prophet of this people.* As, I trust, you haue no will to be such a people, so, I thanke God, I haue no skill to be such a Prophet. Yet haue I learned of David, that *wine is giuen to make glad the heart of man;* they that haue a Christian right, may take a Christian delight in the creatures: but when men drink not once alone for necessitie against drinesse, which is allowed; nor a second time against sadnes, which is likewise tolerated, but a third & fourth time, yea, whole daies & nights, in spight of sobriety for madnes, which by the lawes of God and man is intolerable, they must abide this woe to the drunkards of Ephraim. But their sturdy braines carrying their liquor without distemperature, exempts them from the name of drunkards; yet our Prophet in his fifth Chapter, meetes with such sponges, *Woe vnto them that are mighty to drinke wine, and to them that are strong to powre in strong drinke:* yea, though some drinke not at all themselves, onely setting others forwards, by prescribing healths, and pressing votive salutations; yet Abakuk hath a woe in store for them, *Woe vnto him that giueth his neighbor drinke, thou ioyneest thine heate, and makest him drunke;* they that laugh, and clap their hands, reioycing in this their brothers fall, little thinke they reioyce in the diuels victory; yet so you know it must bee, and therefore a grievous kinde of persecution: some thinke the passion of Martyrs, and of Christ himselfe,

selfe, receiued the name of a Cup from this distastefull custome of cramming, and violencing mens appetites, *Father, if it be possible, let this Cup passe from me.*

The remembrance of this one Cup, did not we, like *Ioseph* and *Marie*, lose Christ at our great feasts, might season all our drinkings with abstinence, especially at this time, when it concernes your practice to ioyne with my doctrine: wee doe not mislike the voluntary restraint of our inordinate appetites, it shall be by and by the matter of mine exhortation, more then this, farre bee it from vs, to speake against any ciuill ordinance, for sparing set meats at set times, for the benefit of a Country. Farther yet, God forbid we should once open our mouthes against religious fasting; religious I meane not in it selfe immediatly, but mediately as it stands in reference to mortification and deuotion, to which it is a wholsome preparatiue; all that good is in fasting, we receiue and imbrace most willingly, vntill they cease to be such Fasts as the Lord hath chosen: but we may not endure any Iewish opiniõ, of couõting that vnclean, which the Lord hath cleansed; and we owe that seruice to the God of Truth, that as long as we know there is but *one Law-giuer, who can saue and destroy*, wee cannot brooke that ceremonious, erroneous, superstitious doctrine of *dinels* (so doth the Apostle call it) which out of the chaire of Rome, sends forth imperious traditions, *Touch not, Taste not*, with proposall of merit and saluation to such as obserue it; to such as will not, vn-

der no lesse penaltie, then mortall sinne and damnation. Imagine the Papists cannot, in this hard case (though I wrong his Holinesse facilitie, by calling it a hard case) Imagine the Papists wil not procure a dispensation, what doe they cate? how doe They keepe their fast? wherein lies their abstinence? they will not touch a peece of flesh throughout the Lent for any good, not they, yet the choicest fruits and shel-fish, the strongest wine and spices, the costliest conserues and electuaries, by which the flesh in nature is most stirred vp to lewd, and lustful pro-uocations; these they can take, cate, and digest, they find no stay or stop at all in their stomacks, lesse in their consciences.

Thus doe they gull the Christian world, with a lying profession of austerity, whereas their fasts indeed are nothing else, but a meere exchange of gluttony, for their more variety. But ye (beloued brethren) keepe Lent without equiuocation, beating downe your bodies, and bringing them into subiection, *mortifying the flesh, with the affections and lusts thereof, crucifying the carnall members heere on earth.* Set all those woes, which you haue heard this day, before you, together with those conditions, to base and beast-like for Gods Images, detest both the sin, and the sinners company: and since the Kingdome of heauen is *not meate nor drinke, but righteousness, and peace, and ioy in the holy Ghost, labour not for the meate that perisbeth, nor be drunke with wine, wherein is excesse, but be filled with the Spirit, and pray for the meate that endureth to euerlasting life.* Lord, euermore giue vs *this meate.*

For

For his glorious beauty shall be as a fading flower]
Such similitudes as this of a flower, illustrate molt
commonly the common frailtie of our mortalitie.

ὁμοιωθῆναι οὐλοῦν γὰρ ἐν τοῖς ἡμέτεροις :

*All flesh is grasse, and all the grace thereof is as the
flower of the field.* But here it notes a violent calami-
tie, not of one or a few, but both of Prince and peo-
ple. Now if men fading like flowers, may remem-
ber vs that we are men, kingdomes fading like flow-
ers should teach vs, that we are wormes, and no
men; and in a world, where heaven and earth *wax*
old, as doth a garment, no maruell though kingdomes
come to ruine,

Hom.
1/ay 40.

— *Sic omnia verti*

Cernimus, atque alias assumere robora Gentes.

That Image in *Daniel* doth preach it in plaine
English, *This City Samaria, and this kingdome Israel*
was emptied by deportation and captiuitie: the sudden
inuaſion, the ſiege, I muſt altogether omit. It would
aſke too long time to ſtand vpon their baniſhment,
and loſſe of their ſweet country, their ſeruitude, and
loſſe of their ſweeter libertie: but the ſweetneſſe of
all ſweetneſſes among them, that had any ſparke of
religion, was the ſeruice of God; we'll might they
hang vp their harpes and weepe, *How ſhould they ſing*
a Song of the Lord in a ſtrange Land? Had a Gentile
been baniſht thither, he had not been an exile, but a
Proſelyte: *ſelix exiliū cui locus ille fuit*: but for a Iew
or a Samaritane, twas far otherwiſe; yet thus God
remooueth his owne Candleſticks, rather ſuſpen-
ding his owne worſhip, then ſuffering ſinnes (ſuch

Isai. 42.

Ierem. 7. 12.

as these are) vnpunished, his executioners were *Salmanazar*, with a swarme of barbarous Assyrians. See heere againe, (for I can but point at heads) how such sinnes as these, make men out-lawes, depriving them of Gods protection, and subiecting them to Tyrants, whose mercies are cruelties. *Who gaue Iacob for a spoile, and Israel to the robbers? did not the Lord? because we haue sinned against him: for God resisteth the proud* *ἀντιστησιν*, *Iam. 4.* His forces are against them directed in battell array, the wrong was his wrong, the enemies are his enemies, the quarrell shall bee his quarrell; though hand ioyne in hand, though they conspire, or rather deliuer ouer their goods, into the hands of their posteritie, they shal not be vnpunished: and for the drunkards, *The new wine shall be pulled from their mouthes*, *Isai. 1.* I could shew you more at large, how these sinners draw Cities and Kingdomes vnto desolation. In brieft, the reason in humane policie I take to bee, because both are contrary to prouidence; they must bee sober that will watch, and they must not contemne, that will circumuent the enemy. The reason in Diuinitie is, for that both are enemies to repentance, & God punisheth for impenitency, not for impurity. Now, as God in *Ieremy* saith, *Goe vnto Shilo*, so say I, *Goe to Samaria, behold, and see what he hath done to it*, for the wickednesse of his people Israel, his iustice now was his iustice then, and these sinnes of England may compare with the sinnes of Samaria: why then may we not iustly feare captiuitie? Tell me, What is our priuiledge? Indeed we
 heare

heare neither noise of warre, nor newes of an enemy: Yet God can lift up a signe to the Nations a farre off, and hisse vnto them from the ends of the earth, and they shall come hastily with speed. The Turke hath bid himselfe welcome, where he was sometimes as little looked for. A mightie Nation we are, whose bulwarke is the Sea, whose confederate Neighbors round about are our Sentinels; yet forget not Nahums question vnto Niniue, *Art thou better then No, which was full of people? That lay in the Riuers, and had the waters round about it: whose ditch was the Sea, and her walles was from the Sea, Ethiopia and Egypt were her strength, Put and Lubin were her helpers, yet was she carried away, and went into captiuitie.* Perhaps we haue liued in long peace without interruption, though the yeare 88. should be blotted out of all records of time, yet is not our estate the better, for *this securitie much the worse. Iam patimur longa pacis mala:* Now doe wee suffer the mischiefes of long peace. *Moab hath been at rest from his youth, and hath not been poured from vessel to vessel: but what followeth? I will send vnto him such as shall carry him away.* Though he send none vnto vs, yet haue we *Salmanazars* & *Assyrians* at home, or as barbarous as they that tooke the Samaritanes; nay more barbarous then the Lions, that deuoured the Samaritanes successors; pride is growne vp with our glory, like Iuy with an Oke to the height,

Nahum. 3. 8.

— *Sammisq; negatum est
stare diu* —

When such things are at their highest pitch
dreame

dreame not of stabilitie, which had wee rather, learne at the charge, and by the stripes of others a farre off, or that the Lord should come, and bring the doctrine of destruction to our doores? I know your answer. Vnderstand then, that Egypt and all Asia now in seruitude, many great Cities and mightie Kingdoms made habitations for Dragons, & Courts for Oltriges, and the fairest flowers of all histories trampled vnder feet, may teach England to forsake her sursetting. It is true, to the praise of God be it spoken, our swords are turned to mat-rocks, and euery man sitteth vnder his owne vine, the Bees may hieue themselves in our helmets, and horses of warre haue little vse, sauing to draw our Coaches to the Church. This is the glorious beautie of our Church and Kingdome, and this is the grienous eye-sore of our enemies. I wish from mine heart, I wish, that all their plots and devices may haue their wombe to be their graue, like the Powder-plot. Yet if God should giue vs over into their hand, (though rather let vs fall into thy hands, O God, then into the hands of our enemies) yet if he should giue vs over into their hands, wee should weepe with bitter teares, and cry out with hideous lamentations, O that our feare had looked forwards, before our grieve was forced to looke backwards vpon this desolation. The place yet remains.

The head of the Valley.] The Metropolis of the ten Tribes, Samaria, might it selfe bee named the very Crowne of Pride, because it compassed the hill

hill Somer, with magnificent buildings in forme of a Crowne, the Countries about abounded with Gardens, Vine-yards and Pastures: in a word, with a generall concurrence of all earthly commodities: so Laish, in the 18. of *Judges*, was a place which lacked nothing that was in the world, but the people were carelesse, after the manner of the Zidonians. Sodom, in the 13. of *Genesis*, was as the garden of the Lord, or the Paradise of God: Sodom and Samaria were sisters, *Ezech.* 16. Like sisters, had like daughters: the iniquitie of Sodome, was *fulnesse of bread, pride, and idlenesse*, the wickednes of Samaria, *pride and drunkennesse*; whence wee may conceiue the truth of that motiue, for which *Cyrus* in *Herodotus*, would not suffer his Persians to change a barren for a fruitfull dwelling, διὰ τὸ φιλεῖν οἱ Ἕλμακῶν χόρον μαλακῶς γινέσθαι, because delicate habitations make delicate inhabitants. There is good reason why no point of Philosophy should stand more beholding to historie, then this for instance, and exemplification. In Sibaris, in the barne or storehouse of Rome, Sicily; in all Campania, in that seat of pride, and house of Luxurie, Capua, in all places the famous ranknesse of the soile betraied it selfe, for the most part in the notorious ripenesse of sin. Therefore Rhetoricians frame their arguments of praise and dispraise from the Countrie; and *Vlpian* holdeth it necessary, that he which selles a slaue or villaine, conceale not from the buyer where he was borne, or what countriman, not only for his voluntarie, and reasonable inclination to the faction of

his Countrie, that the buyer may know, whether he bee a Guelph or Gibeline; but for his naturall and habituall inclination, according to the Genius of his Countrey: for some Nations, saith the Lawyer, are infamous: not the place the people, but the people make the place infamous: for when the dew of heauen, and the store of the earth, become snares vnto vs, and occasions of falling, the direct cause is in the weaknesse of our stomacks, which cannot digest the good meate, and the weaknesse of our braines, that cannot beare the strong wine of prosperitie; I meane the weaknesse of our Christian reason, whose office tis to prescribe a moderation. When there is a scantnes, the things themselves do stint, and restraîne our appetites and affections: but when Gods blessings abound, and our cups overflow, the measure is left to our discretion, and our discretion is deceiued; because pleasure in these things cloakes it selfe vnder pretences of necessitie, *Greg. 3. mor. 28.* it is not then simple prosperitie, but *the prosperitie of fooles that destroyeth them, Proverbs 1.*

To draw neere to a conclusion, and to conclude with application. Your Citie is built in the sweetest aire, vpon the gentle rising of an hil, amidst the richest soile about the valley of fatnesse, *Larga vbi fecunda rerum undat copiacornu,* where there is Gods plentie, whence without plowing or sowing, reaping or keeping, you are fed like the fowles of heauen, and grow vp as the Lillies of the field, a thousand times more happily, then if corne grew at your doores,
or

or cattell grazed in your streets, neere enough the benefits, and far enough frō the dangers of the seas, in the best place of the best Riuer of three maine Riuers in the Land; when I haue named the Riuer, you know I haue named all: For an Alderman of your owne Body (I belecue the Author of your Cities Apologie) when a Courtier gaue him some signification, that *Q. Marie*, in her displeasure, purposed to diuert both Terme and Parliament to Oxford, asked, whether she would turne the Chanell of the Thames thither, or no: if not, said he, by the grace of God, we shall doe well enough; the Riuer it seemes, is a sufficient purueyer. Thus the consent of Elements conspiring for your good, doth almost proclaime, that the lot is fallen vnto you in pleasant places, you haue a goodly heritage.

Notwithstanding all that hath been spoken, and all that hath been left vnspoken, *If hee that should haue been upright, when he waxed grosse, spurned with his beele.* And againe, no sooner *fat* in my Text, but straight *ouercom'd with wine*; to come neerer. If, what Trauellers and Historians haue obserued, be worth our obseruation, that, because Ilands are the richest soiles, Ilanders are the most riotous people; Good God, in what a slippery place are such children, as rest in the bosome, and lie at the full dugges of a most fruitfull Mother-Iland? haue they not need of Gods especiall grace at euery turne? haue they not vrgent cause to wastle with God in prayer, that they bee with *Paul* instructed not to want and hunger, but to be full and abound in all

Deut. 32.

things? Yes, yes, without this prayer, all rich mens deuotions are vnperfect, & without this clause there were in our Churches prayers an imperfection, *In al time of our wealth, good Lord, deliuer vs.* England is this fruitfull Mother-Iland, the Londoners are her children, who draw her brests, reposing themselves in her bosome vpon the head of the fattest vallies; pardon the closeness of mine application: though I may not name mens persons, as long as my Prophet in reproofe singeth out *Ephraim*; I trust I may pray for London *in al time of her wealth, good Lord, deliuer London.* For as Nilus may rise too high, and water Egypt ouermuch, so the world may come too fast vpon vs, with too too violent an inundation. Otherwise *Agurs* prayer had been indeed a paradox, *Giue me not riches, feed me with food conuenient for me, lest I bee full, and deny thee, and say, Who is the Lord!* Safer it were for vs by thousands of degrees, to liue at Gods immediat finding, and as the Israelites in the euening hoped for their morning break-fast from the clouds, daily to aske, and daily to receiue our *daily bread*, then that by storing, and treasuring vp goods for many yeres, we should forsake the Lord that made vs, and cease to regard the strong God of our saluation. Infinite experiences, without controuersie, may teach you the same truth which this Scripture doth afford in one experience of *Ephraim*; hee now full of branches in this Land that floweth with milke and hony, forgetteth his owne roote in Egypt, and that heavenly Husbandman, by whose right hand hee was both planted

Prov. 30.

planted there, and transplanted hither. Most that heare it, I make no question, are either younger brothers themselves, as was *Ephraim*; or their fathers were younger brothers, as was *Ephraims* Father, *Ioseph*; or their grand-fathers were younger brothers, as was *Ephraims* grand-father, *Jacob*; whether therefore the Grand-father came ouer this Riuer with a staffe like *Jacob*, and were afterwards Master of two bands; or the Father being sold like *Ioseph*, to the Ishmaelites, became Ruler ouer Egypt; or the son himselfe like *Ephraim*, borne in a land of affliction, but now blessed (God purposely crossing his hands that he might be blessed) aboue his elder brother: Let not, O, let not *Ephraim* forget *Jacob* his Grand-father, and his Father *Ioseph*; farre bee it euermore from him to forget himselfe, and suffer the large Catalogue of all his Makers blessings, either to bee trod vnder foote by pride, or to bee drowned in drunkennesse. Yet I cannot but free mine owne soule from your blood with some sorrow, and I shall think my sorrow some part of my happinesse, might it worke in any man sorrow to repentance. The wickednesse of *Ephraim*, and the sinnes of Samaria; the wickednesse of England, and the sinnes of London are plainly discovered, excesse of apparell, and excesse of feasting; I appeale to the knowledges and consciences of all men, from the highest to the lowest. These a wise man calles *agrar Ciuitatis inducia*, the tokens of a sicke and sursetting Citie, readie either to fall her selfe, or spue out her inhabitants. Now, if our happinesse,

Sen. epist. 334.

so tempered by such visitations, haue made vs thus sicke, what monstrous distemper would entire happinesse haue wrought vpon vs, wee should by this haue studied our owne vndoing, wee should haue made artificiall conueyances of vicious customes, by nice education to posteritie, we should haue laboured to purchase sin a perpetuities, our very trade would haue bin a trade of sinning. A trade of sinning? I would to God there were no such trade stirring, as is the trade of sinning. When the Pope was as God, Decretals as Scriptures, Canonists were the best Diuines, the strong wine was called *Vinum Theologicum*, because (as one wittily speaketh) the Diuines in request fed on the sinnes of the people, and such harsh meat did ask strong wine to digest it; your immoderate feasting (my brethren) make your customers feare an immoderate gaining, that you liue, if not by the sinnes of the people, yet by your owne sinnes, and the peoples ignorance, drinking wine in bowles to helpe your digestion, where that none may suspect you, nor you your selues: for men that enioy their *portion in this life*, be sober and watch; and that I may ioine exhortation with exhortation both in one, *If riches increase, set not your hearts vpon them*, that when the swelling of your Riuer, by the surfet of a tide, brings in your encrease, your increase breed not in your soules another swelling, in your bodies another surfetting. The swelling of the proud, and the surfetting of drunkards, are both as *Augustine* calles one, *Vermes diuitiarum*, wormes of wealth. Let rich men kill these wormes

wormes betimes, lest they naturally beget another worme, *the worme that neuer dieth* ; I repeate it againe, *Be sober and watch, and if riches increase, set not your hearts upon them* ; that while you dwell heere below, you may be kept in your owne Country, in your owne Citie, in your owne houses by the same vertues, which keepe men in their wits, *Humilitie, Sobriety*, that your glorious beauty may neuer fade, that your children, and childrens children may see *no leading into captivity, no complaining in your streets*, and that when death shall disfranchise you heere, you may be *Citizens with the Saints* in a Citie, which hath a foundation, and a kingdome which cannot be shaken, whose builder and maker is God. Where there shall bee fulnesse of knowledge, fulnesse of loue, fulnesse of ioy, fulnesse of all fulnesses, without all abuse of fulnes.

FINIS.

TWO
SERMONS
PREACHED AT
OXFORD:

THE ONE AT NEW
COLLEDGE, THE OTHER
at Saint MARIES.

By JOHN HOSKINS, *Minister and
Doctor of the Law.*



LONDON,
Printed by *William Stansby* for *Nathaniel Butter*, and are to be
sold at his shop at Saint *Austens* gate.
1615.



TO THE RIGHT
REVEREND FA-
THER IN GOD, Iohn,
Lord Bishop of London, his very
good Lord.

RIGHT REVEREND,



*These few Sermons
cannot in good man-
ners expose them-
selues to the view of
all, except they first
make an humble re-
cognition of your
Lordships fauor to
their Author. For
some of them were vttered in the hearing, others
by the appointment of your Lordship, whose*

The Epistle Dedicatory.

zeale hath euer reioyced, not onely in your owne personall paines taking that way, but in drawing priuate Talents vnto publicke vse for the building vp of Gods Church. None I suppose but iudgeth himselfe honoured in your Lordships imploiment: I am sure, tis hard for affection to wish your Lordship more good, then the effect of all their praiers, who, when they saw the light of their common example, and the strength of their general incouragement increased, thought themselves raised in your Lordships preferment.

Amongst whom mine heart can truly
testifie, that he mistakes not, who-
soener ranketh,

Your Lordships in all duty,

I. HOSKINS.



A SERMON

PREACHED AT

New Colledge in Oxford.

MATTH. II. 19.

But Wisdome is iustified of her children.



Not to repeat, with
losse of time, and ha-
zard of your pati-
ence, such interpreta-
tions heere, whether
positive or figurative,
literall or tropicall, as
by repetition alone,
would quicklie va-
nish in the thoughts
of a iudicious auditory: suppose this Scripture, but
barely resolved into an active sense, and then, in the
plainest posture of the words, as they lie translated;
briefly consider, An object, what it is, *wisdome*: An

B

action,

2

3

action, 'tis *iusified*; and how. The authors of this action, who they be; they be *wisdoms children*. The plaine sense of the proposition shall, I trust, appeare from the naturall signification of the simple termes in their places, to which in their order I purpose to speake anon, as God shal inable me, and your Christian patience endure me. Only, because the whole doth make the latter part of an antithesis, not vnkindly to bee diuorced from the former, vitered in an Epiphonema, wherunto rules of art bid vs rather step, then stumble, brought in by the particle *;* discrete, as may be gathered here, & answerable to *;*, conuersiue of the sense in Hebrew: Suffer your attention to be staied but a little in the turning: where (I hope) you will not esteeme it a note altogether begged at the dore of my text, if in reference to the varietie of wisdoms inuitations in Christ *pipinz*, in Iohn *mourning*, requited with nought els but variety of reproches, *Christ is a drunkard, Iohn hath a diuell*. I touch the maine opposition of the world against wisdom. But wisdom is iustified. The generalitie of those speeches *Ioh. 11. 48. and 12. 19. If we let him alone, all men wil belieue in him. Perceiue you not that you preuaile nothing? behold, the world goeth after him*, might in the first entrāce hinder my proceeding, did I not perceiue an open passage, by the manifest condition of the speakers, who were in the leauē of enuy and maliciousnes *πάντα ὃ ἀντοῖς δοκεῖ μὲν ἀλάϊσαι: All things seeme great vnto them*, saith *Aristotle, 2. Rhet.* Wherefore conceiuing their owne losse, and others gaine by fallacy, greater then they were; no maruaile

uaile though they did expresse them by figure hyperbolically. The truth of my drift but now proposed Old father *Simeon* saw by the spirit of propheticie, that, as all eyes had not been before like his eies, waiting for the consolation of Israel: so all armes afterward, would not be like his armes, in the Temple readie to embrace it. No, behold, this child, though hee be the wisdom of the father, appointed *ὡς σημεῖον ἁγίον ὁμολογίας*, for a signe or mark, or a Butt of contradictions. A prophetic so fitly verified euery way, that he was no more truly *λίθος ἀκρογωνιαίος*, a chiefe corner stone chosen of God, wherein both Iewes and Gentiles were reconciled, then hee prooued *πέτρα σκανδαλίου*, a rocke of scandall, disallowed of men, wherein both Iewes and Gentiles were offended. The Iewes are told to their faces by *Stephen* (*Stephen*, who like noble *Proteselaus* in the Grecian fleete, durst be the formost champion of the primitiue Church to fight with Wisdoms enemies vnto blood) that there was no newes at all in their resistance, *Ye stiffnecked and of uncircumcised hearts and eares, yee haue alwaies resisted the holy Ghost*. Would I dwell heere, tis no barren ground: a larger booke might be written of sufferings among this people, then is that of *Acts*. Ye that of the Apostles *Acts*, should haue been entituled rather in a bloodie rubrike, *The booke of sufferings*; but for the power of heauen which vouchsafed earthen vessels a miraculous successe, in the safe conduct of a Gospel through a world of repugnancies. Come downe with this Gospel from Ierusalem to the

Luke. 2.

Acts. 7. 51.

1. Cor. 4. 9.

Ireneus de He-
res. l. 4. c. 4.

Acts. 20. 23.

2. Cor. 4. 10.

Acts 28. 23.

Gentiles, and skippe with me from the first martyr, all along to the last Apostles, I thinke (saith the chiefeft of them,) *that God hath set forth vs the last Apostles, as men appointed to death.* Where I am taught by a father, that the word *last* doth craue both accent and emphasie. For the first endured but the wrongs of their own country, whence if sometimes they trauelled, it was to visit their countrymen in dispersion, whom they could not choose but find in some truths teachable, because they did embrace the Prophets doctrine. But besides the malice of vnbeleeuing Iewes, accounting the propagation of *Moses* doctrine beyond *Iurie*, no better then a profanation of *Moses* doctrine; all nations far and neere, who receiued no law, lookt for no Messias, beleeued no prouidence of God, nor immortallitie of their owne soules, did strue and vye who should multiply most disgraceful iniuries vpon the last Apostles. So that what was spoken of persecution indeed, *In euery citie bands and afflictions abide me*: and, *Euery where we beare about in our body the dying of the Lord Iesus*, (as sure to find it, as if we brought it with vs) is much more true, of persecution in word. For the tongue is a sword still vn-sheathed, and many will speake, that dare not strike. *As concerning this sect* (say the Iewes, Acts vlt.) *we know that it is spoken against euery where.* Tertullian thinks they might wel affirme it, who were the first authors of it.

Thus open confession, you see, freeth vs from proouing the worlds malice against wisdom; and that

that sensuall loathing which *Augustines* experience deliuereth; *Palato non sano pamaest panis, qui sano est suavis*: The same bread is distastefull to the sicke, that is sweet to the sound palate; may likewise free vs from wondering at the cause by proportion. Most of you know better then my selfe, that though the nature of truth remaineth still most agreeable to the nature of mans vnderstanding and affection vnfore stalled; yet when by shining, truth shall reprocue either erroneous opinions, or inordinate passions, *amant lucentem, oderunt redarguentem*: Men loue it shining, but hate it reproouing. They haue hated him that rebuked in the gate, *Amos, 5. 10.* *Ahab* could not dissemble: *I hate him, for he doth not prophesie good vnto me, but euill.* It is impossible (that I may compare Sectaries with truth, and verily Sectaries shall gaine no more by mine, then piping and dauncing doth heere by Christs comparison) I say, it is impossible, receiued phylicke should bee more displeased at the first rising of *Paracelsus*, or regular Astronomy at the peeping out of *Copernicus*, or any profession of learning with any father of a paradoxe, then flesh and blood is with the Gospell. This old man, older in each mans particular acquaintance, then faith or religion, or reason, hauing through the spectacles of selfe-loue read the rudiments of hypocrisie and libertie, and many a doting lecture besides, and hearing mention of restraint and discouerie, cannot choose but fret and chafe that him selfe is silenced, and the Spirit gets the chaire, to crosse and vnteach

1. King. 21. 8.

his principles. In meane time there is a prouidence aboue, which through this reluctance, euidently publisheth his power, shewing with great aduantage of glory, how little need he hath of mens help or fauour, either in the collection of his Church, or promulgation of his Gospell.

2.Tim.4.3.

Addresse your selues then in wisdoms armour, al you that now sit at wisdoms feete, to fight hereafter with wisdoms enemies. Euent hath sealed *Pauls* prophecie, The time is alreadie come, *men will not suffer wholesome doctrine*. Vncharitable censures of stile, or phrase, or method, or voice, or gesture, are but weake imaginations of a scholars searousie, farre inferiour (if they were true) to the first essayes and flourishes of a combat in earnest. The worldlings heauie censure condemneth downe right both manner and matter, the whole substance of your preaching. Threatnings are tearmed crueltie, promises flatterie, the prooffe of both, nothing but sophistrie: mildnesse is charged with dreaming, boldnesse with railing, affabilitie they conster lightnes, and translate austeritie in their malicious dialect, madnesse. And for your persons, you are not greater then *John Baptist* and our Sauour. Sooner therefore shal you want a world, then a theater: wherein, though the best doe fauour you, by the most, be sure to bee stared vpon as prodigious, hissed at as ridiculous, shunned as infectious: *οριζαδδμματα οριζμματα αραδμματα*, What not? Piacular, pestilential, execrable fellowes: away with such fellowes from the earth, it is pitie they should liue. All the filthie scoffes and slaunders

ders that Satans Seauingers can rake out of the
 sinkes of all professions, are thought ouercleane to
 throw in their faces, who make the face of the
 Church. Whatsoever taunt or reproach malice
 can inuent, or tongues can vtter, which haue been
 dipt in the fire, and tipt at the forge of hell, is but
 faire language, *Pomum si in Vatinius*, as good as
 good morrow, provided that you meet a Minister.
 Notwithstanding that no religious soule in this as-
 sembly, may conceiue so much as a momentanie
 dislike of this sacred function, (as if imputations
 were annexed necessarily to the proprietie of our
 calling) it cannot in vaine bee repeated that the
 worlds grudging and heart-burning is against Wis-
 dome. Scarce any difference therefore in this re-
 spect whether you bee Wisdoms messengers, or
 Wisdoms entertainers. Is there peace betwixt Gi-
 beon and Iosuah? then there is quarrell enough for
 all the Kings of the Amorites to fight against Gi-
 beon. This is their portion whosoever haue escaped
 Satans snares, whosoever by grace haue obtained
 dominion ouer their owne corruptions, this is que-
 stionlesse their portion. For as Saint Hierome plai-
 eth vpon the 47. of Ezekiel Morally, the posses-
 sion begins at *Tamar* that is victorie, and reacheth
 along to the waters of strife. *Semper enim vir-*
tutibus contradicitur: Virtues are still contradicted.
 Pretend the world what the world can, heere
 is the head and the heart of the controuersie.
 Contrarietie breeds enmitie, enmitie causeth
 separation, separation supposeth danger, from
 the

Iosh. 10. 4.

Rhet. 2. 2.

the partie auoided, of infection. So there is in the Churches wisdome some secret exprobaton of the worlds foolishnesse; otherwise wee should neuer heare of worldly Stratagems *ex professo* directed against wisdome. But the Gospell hath warned vs of a persecution in the word *καταδοξαστε*: which the French rendreth by *doing despite*, from the roote *Ἀποδοξάζω*, *Mars*, not vnlike the sallies of a martiall man: *ὅτι ἵνα πᾶσι αὐτοῖς ἀνταῖμα μὴ ἴκωμαι*, saith *Aristotle*, that is, meerey for offence. A thousand experiences haue in these later daies proued it by palpable demonstration, that when a man of integritie shall either bee coniured by device, or fall by occasion into the ring and circle of Libertines, (the liueliest abridgement and epitome of that greater world which lieth in wickednesse) they conspire, as one man, to taske his cares with fearefull oathes, and his vnwilling appetite with drunken salutations, reioycing as in haruest, or in the diuision of a spoile, if in the frailenesse of sinfull flesh they can grieue the spirit, drench sobriety, and discountenance honestie. But man of God, or child of God, whosoever thus besieged and assaulted, *Tu necede malis, sed contra audentior ito*: Be not overcome of euill, but overcome euill with good, *Rom. 12. 21*. Such an antiprictasis must encrease and inkindle zeale, if thy profession depend not vpon fashion, and thy conscience vpon companie: for though Gods powerfull Spirit should suspend his operation, yet canst thou not forget the reason of a man, and brutishly be driuen with the droue, without

out Election, much lesse abandon common sense, and without any motion of thine owne, like a naile in a wheele, only mooued as thou art mooued, and turne as thou art turned. They who neuer toucht the hem of the Churches vesture, or once dreamt of saluation, held it not the least part of their glorie, to stirre a course like Antipodes, cleane opposite to the liking of the multitude. *Phocion* in *Plutarch* applauded, suspected his speech: ἰσὶ δὲ τι π κακὸν λέγων ἑμαυτὸν αἰσῶμαι? hath any bad speech fallen from my mouth without my knowledge? And *Antisthenes* in *Laertius* commended, was afraid of his deeds: ἀγωνίῃ μὲν τὶ κακὸν ἔργασμαι, I am in an agonie, lest I haue done some mischief. What in them without the Law was voluntarie, the same the Law of our vnion with Iesus Christ (if we beleue *August. 87. tract. in Iohan.*) imposeth vpon vs as necessarie, *Refusasse in corpore, si non vis odium mundi sustinere cum capite: Thou refuseth to be in the body, if thou wilt not suffer the hatred of the world with thy Head.* Which consideration might driue our deepest Christian policies into desperation, for procuring any passage vnto Gods friendship by being passable among his enethies. Surely this was not the current credit in *Gregories* time: *Perversorum derogatio, vita nostra approbatio, Hom. 9. in Ezech.* Wicked mens detraction, is the approbation of our liues. Rather in all times the rebuke of Christ was the religion of Christians. *Heb. 11.* Wherefore that I may not number numberlesse encouragements, stand vpon your gard within the

Heb. 11. 3.

Iohn. 16. 33.

lists of your daily war-fare with the world, according to promise in baptisme, since faith is the victorie that ouercommeth the world: *Only consider him that indured such speaking against of sinners, both commander and spectator of this combate, both Iudge and rewarder of your courage: both leader of your whole company, and conquerour of this your enemy: bee of good comfort, for I haue overcome the world.* Thinke that as arguments assailed well, doe breed a cleare conclusion, all this rubbing shall make you shine one day the brighter; possesse your soules in patience: your soules shall bee taken vp and possessed with true wisdom for euer. This of the Occasion; now to the Obiect.

Wisdom.] Diuine wisdom, (though not that common attribute of the whole Trinity, counsel or prouidence at large, nor Christ alone, nor the Gospell alone, but principally Christ himselfe; secondarily the Gospell, wherein the manifold wisdom of God appeareth) sweetly disposing the waies of mans saluation: the former may rightly bee filed wisdom; first, if sobriety may looke so high, because of his nature, then because of his office. According to his nature and eternall generation he is *λογος ἰσθις αὐτος*, the word inward, and essentiall: not metaphoricall, as *Iohn Baptiste* is called a voice. That was thought a part of a late error, and of their heresie, long before, who laboured to make the Sonne of God a creature. One of their chiefest arguments was drawne from that groundlesse text, *Prou. 8. 22*: where, whether it were in the Translators malice,

or

or ignorance in the Scribes (which charitie together with the words affinity, may perswade vs to be- lieue) in the receiued Septuagint wee finde, *ἐκτισται*, he created, the Hebrew plainly bespeaking, *עָשָׂה*, he pos- sessed: a word sometimes applied vnto generation, which *Basilwel* perceiued in his second book against *Eunomius*. Other good men, who had only the vul- gar Greeke in their hands (for that *Arreius* suppor- ted his blasphemie, for the most part, by culling out the descriptions of Christs office, and appropriating them to his nature) vnderstood that place of ordi- nation to his office propheticall, in respect of which, Christ may likewise truly be named wisdom. *No man hath seene God at any time, the onely begot- ten Sonne, which is in the bosome of the Father, hee hath declared him, Iohn 1.18.* In him is the foun- taine of all spirituall knowledge, as all the senses are in the head. That which was in the gold, *Zach 4.* came from the golden pipes; that which passed thro- row them, ranne from the two oliue branches, and the two oliue branches stood with the ruler of the earth. What wisdom soeuer, through what instru- ments soeuer the Church receiueth, proceeds ori- ginally frō Christ, in these daies of the Gospel most euidently: for as the light which lay diffused abroad throughout the rude masse of the world, was after- wards (as some fathers are of opinion) aggrega- ted into the body of the Sun, that thence it might bee communicated to the creatures: so, that wise- dome which spake in the Prophets *πολυμερὴς καὶ πολυ- τρεπής*, at sundrie times, and in diuers maners, may

Heb. I. 1.

seeme to concenter in Christ: *in whom are hid all the treasures of wisdom and knowledge, Colos. 2. 3.* I am not ignorant, some conceiue those words, as spoken in reference to Christ, some to the myserie of the Gospell; both are afore mentioned, both come to one issue, and both are to my purpose indifferent. The Gospell, which is *λογος προφητικος*, ^{VERBUM} ~~prophetice~~ word ~~prophetice~~, may fitly be termed wisdom, whether we looke backward to the cause, it is inspired from Christ; or forward to the scope and effect, it is able *operari, to make a man wise to saluation, 2. Tim. 3.* Behold here sunne and beame, spring and streame, of soundest and profoundest wisdom, Christ and his Gospell: the one the matter and end, the other the manner and meanes of all sauing reuelation. This is life eternall, here is wisdom about wisdom: hee that knowes this with feeling experimentally, knowes all; *Est enim sapiens, cui quaeque res sapiunt, prout sunt: cui vero ipsa iam in se, prout est, sapientia sapit, is non modo sapiens, sed etiam beatus est.* He is wise (saith a Father) who knowes all things in their nature as they are; a number may thinke themselves such among our skilful Philosophers: but he which knowes wisdom her selfe, is not only wise, but blessed; and God increase the number of such among our most skilfull Diuines. Accept then mine exhortation, (learned and beloued brethren) vnto the seruent and importunate desire of true wisdom: where necessary, for a motiue; where neede lesse, at least for a commendation. A lame man, you know, may point out the right way: giue me likewise leaue, in sight of

of mine owne simplicity, to tel you, that wisdom is no matter of meere opinion: nay, that in this spirituall trauell, they come neereſt the matter, who ſtand fartheſt off in opinion; and theſe are alwaies the feweſt. For vpon citation of Mechanicks, none but Mechanicks appeare, no Tradesman will anſwere to the name of another craft, or myſtery: but at the proclamation, *αὐτοὶ σοφοί*, O yes, *All wiſe men, come hither*. Who comes not? It cannot ſo ſoone be forgotten as it was ſpoken, that this of all diuidends ſeemes moſt equally diuided; euery man thinkes his owne ſhare ſufficient. The Preacher, who ſaith, *Ecc. 8. The Wiſdome of a man maketh his face to ſhine*, might haue added, that wiſdom ſhould be by grace, as farre out of a mans conceit, as the face by nature is out of his ſight. The people ſaw, the people ſaw it and were afraid. *Mofes* himſelfe ſaw not the brightnes of his own countenance. It is the counſell, I am ſure, of the ſame ſpirit in another inſtrument: *If any man among you ſeeme to bee wiſe in this world, let him be a foole, that he may be wiſe*. What? but ſeeme to bee wiſe in this world? were a man wiſe in this world, 'twere no ſuch great temptation; where the wiſeſt knowes but in part, the reſt ſee but a part of that part. As there is no day without a night, only that is the longeſt day which hath the ſhorteſt night; ſo no minde of man without ſome clouds and ſhadowes of errour, or of ignorance. *Optimus ille eſt, qui minimis vrgetur*: That is the beſt, which hath feweſt. Hce that thus ſheweth you, my brethren, how farre you are behind, doth as good

1. Cor. 3. 18.

as bid you mend your pace. In all this, I may perhaps strive to curbe the proud imagination: God knowes I doe not, God forbid I should at any hand attempt to stay the painfull search, and pursuit of wisdom, which in me of our profession must admit no bounds, but the common bounds of our mortality, more especially because of these latter daies. In the Primitive time, as *S. Austen* often obserueth, Satan, like a lion, by persecuting Emperors, tried altogether the patience; now Kings are nursing fathers, and Queenes nursing mothers; like a Serpent in hereticks, he trieth the wisdom of the Church. Wherefore as you disdain, after so long training and experience in the Lords battels, to bee surprized like naked, maymed, dead men, without weapon, hand or heart to make resistance: hate with a perfect hatred, al the counsels of your Antichristian enemies, among whom simplicitie, sometimes a sinne personal in the lay people, for want of teaching, is grown to a sinne cathedrall in the *Rabbies*, whilst teaching appointed to remooue, is abused to maintaine simplicity. Wherefoeuer simplicity is commanded, the sense of that commandment, to the youngest reader of the Scripture can bee no stranger: for either it respecteth affection for subiect, as, *Concerning maliciousnesse, be children, but in understanding bee of a ripe age, 1. Cor. 14.* or else it respecteth euill things as objects, rather then good: *I would haue you wise to that which is good, but simple to that which is euill.* To conclude, my brethren, that this part may not trespasse on the rest; if any want wisdom, Christ and

Rom. 16. 19.

and his word are wisdom : two words are as good as twenty, for direction : no more but this, *Ora, labora*, prayer, and labour, deuotion, and diligence. Now because as *Augustine* truly iudgeth, *Nemo rectè sapit, nisi qui acceperit spiritum*: No man is truly wise, but he that hath receiued the spirit : pray that nothing may be left vncōprehended in your prayers for Christs spirit. Would you briefly know the successe? Ye haue it already promised. *If ye which are euil, can giue good gifts vnto your childrē, how much more shall your heauenly Father giue the holy Ghost to them that desire him?* Christs Spirit will more surely teach Christs wisdom, then *Aristotles* braine will make a man dispute like *Aristotle*. Last of all, that you may be wiser with *Dauid*, then your fathers, then your teachers, then your enemies, your labour must be bestowed in reading and obseruing the Scriptures : wise you cannot bee without it. *Jeremie* 8. *They haue reiected the wordes of the Lord, and what wisdom is in them?* That well known Epistle *ad Demetriadem*, sheweth, that you cannot choose but be wise with them. *Ama Scripturam sanctam, & amabit te sapientia* : That wisdom may loue thee, loue thou the Scriptures. This of the Obiect.

Mat. 7. 11.

wisdom is iustified.] And that is the Action. As often as the Scripture saith, or the Church prayeth, that Gods name may be magnified or sanctified : because, neither augmentation of quantitie, nor intention of qualities, can agree with an infinite nature ; we must conceaue no more then a notation,

tification, or at the most, a solemne celebration of
 his greatnesse, and goodnesse: none otherwise, is
wisedome iustified of her children. For the Papiſts
 here may suffer vs to take it for graunted, with lesse
 contradiction, then where iustification is applied
 to mens persons, that the word is *legall* or *iudiciall*.
 Now wisdom being considered within the bounds
 of a consistory, to *iustifie*, must either import an act
 of a Iudge, by sentence to pronounce it iust: or an
 act of a witnesse, by depolition or acknowledgement,
 to declare it iust. The former signification
 is, I confesse, receiued by them, that interpret
 Christs words of the Iewes, tropically, to this ef-
 fect. Thus the Iewes (forsooth) may censure wis-
 dome, and children (belike) sit in iudgement to
 condemne their owne mother. But the latter, I
 should suppose more naturall, comparing this
 place with that, *Luke 7.29. Then all the people that*
heard, and the Publicanes iustified God: that is, confes-
 sed the wisdom of God in Christ, and Iohn Bap-
 tists preaching. I know no necessary reason on wise-
 doms part: All this is onely for her childrens sake:
 for if philosophicall vertue need not outward sup-
 portment; and a meere morall man may rest vp-
 on the center of his owne integrity, without wal-
 king in the circumference of report abroad, where-
 of the vilest vassall and basest groome is both *san-*
dus, and *promus*, keeper and commander: much
 more may wisdom take such solace in her selfe,
 as God did take in her, in and before the beginning:
She was daily his delight, reioycing alwayes before him.
 Prou.8.

PROU 8. *I receiue not the record of man, Iohn. 5. Ne-
uerthelſſe, theſe things I ſay, that yee might bee ſaued.*
That we might be ſaued, the moſt venomous ma-
lice of mortall tyranny, neither hath beene, nor e-
uer ſhall be able to ſtop the breath of all wiſedoms
trumpeters together. *Herod* cannot murder *Iames*
and *Peter* at one blow: when the three children are
in the furnace, *Daniel* is at libertie: when *Daniel* is
in the Lyons denne, the three children are in credit:
while Chriſt is ſcarce knowen, *Iohn* giveth his testi-
mony; while he is almoſt oppreſſed, *Nicolemus* ſtands
vp: when his owne ſheepe are ſcattered, behold, of
a wolfe, a ſheepe; of a malefactor from the very
brink of hell, vpon the Croſſe, a confeſſour. Yea, the
Lord will rayſe in the latter times, as *Iohn* did pro-
phetic, though not any great number, yet at leaſt,
ſufficient to ſaue their euidence from the maine ex-
ception of ſingularitie, *two witneſſes, Apoc. 11.*
This conſtant counſell of wiſedome thus reuealed,
implieth in her children a neceſſarie ductie, that
they labour by all meanes for her outward iuſtifi-
cation. For the Apoſtles rule, *haſt thou faith? haue*
it to thy ſelfe before God, inioyneth an abſtinence
from ſcandalous uſe of things indifferent, and vnde-
termined, it exemptes not our obedience from thoſe
commandements which bind vs, *ſemper, non ad*
ſemper, alwayes for purpoſe, though not at all
times for performance. I meane the iuſtification
of wiſedome, by the moſt peculiar and heroicall ef-
fect of faith and charitie, *Martyrdome.* Doth *Mar-*
tyrdome ſound harſh in our tender cares, my bre-
D thren?

Rom. 14. 22.

threen? and seemes it for these peaceable times vnseasonable? Therefore, enlarge the signification, and suppose it common vnto all times. For as we learne of Saint *Paul* in the first to the *Philippians*, of *Cyprian*, in his ninth Epistle, and of *Cyprians* imitator, throughout the booke *De duplici Martyrio*: there is a bloody martyrdome, when Christ is magnified in the Roses of the Church, by death: and there is a bloodlesse martyrdome, when Christ is magnified in the Lilies of the Church, by life. This latter, is either verball, when with the mouth wee confesse vnto saluation: or reall, when what in word we confesse, we denie not in our deeds, this our light so shining before men, that they seeing our good workes, glorifie our Father which is in heauen. As God is glorified, and Christ magnified, so I hold wisdom justified. Which one point well prosecuted with hearty meditation, might inuite many vertuous students from lower disciplines, to that high profession, which aboue all others affordeth fittest occasions (yea most ineuitable necessities) to pleade for wisdom publickly: much more enforce vs professed Diuines, who, likethat footlesse bird described by Geographers, still houer in the aire, alwayes contemplatiue; after Christs example, *To doe the worke of him that sent vs, while it is day*, with all our power. For there is neither worke, nor inuention, nor knowledge, nor wisdom in the graue, whither we, with all the world are trauailing. 'Tis but a little time redeemed, our owne reason, (I make no question) vpon sence of
such

such wants as practise would haue richly supplied, will one day teach vs, that speculation, absolutely more excellent, is not the whole frame or building, rather a groundworke of action, for our present estate more necessary. Much like the lower millstone which resteth it selfe: adde vnto it the other vpper mouing millstone, both will grinde sweetly together. But where exercise is not, learned and honest men must want experience; where experience failes, all men are imperfect: Imperfect men must needs be timorous, and timorous men shall yeeld perforce, to the dishonest and illiterate Chaplins of time: who with monstrous tongues, bigger then their hands, can play their prizes in empty formes, farre more valiantly, *Non quia plus cordis, sed minus orts habent*: Not because they haue more courage, but because they haue lesse modesty: did our faint-hearted bashfulnes only cast our persons behind, the matter were lesse grieuous, I should for my part dissemble such a presudice: but the cause, the common cause of Christ sustaineth a wrong: wisdom her selfe is wounded, through her childrens bashfulnesse. Not one man (O that I might erre in saying, not one Minister of an hundreth) but sometimes or other, yeelds an implied consent vnto Gods dishonour. Which of vs in his place aduentures to withstand corruption? who dares rebuke oppression, as *Paul* did *Peter*, to the face? where is the care that tingleth, the blood that riseth, the hart that trebleth at the liars & the swearers cursed variations? A multitude of vnhal-

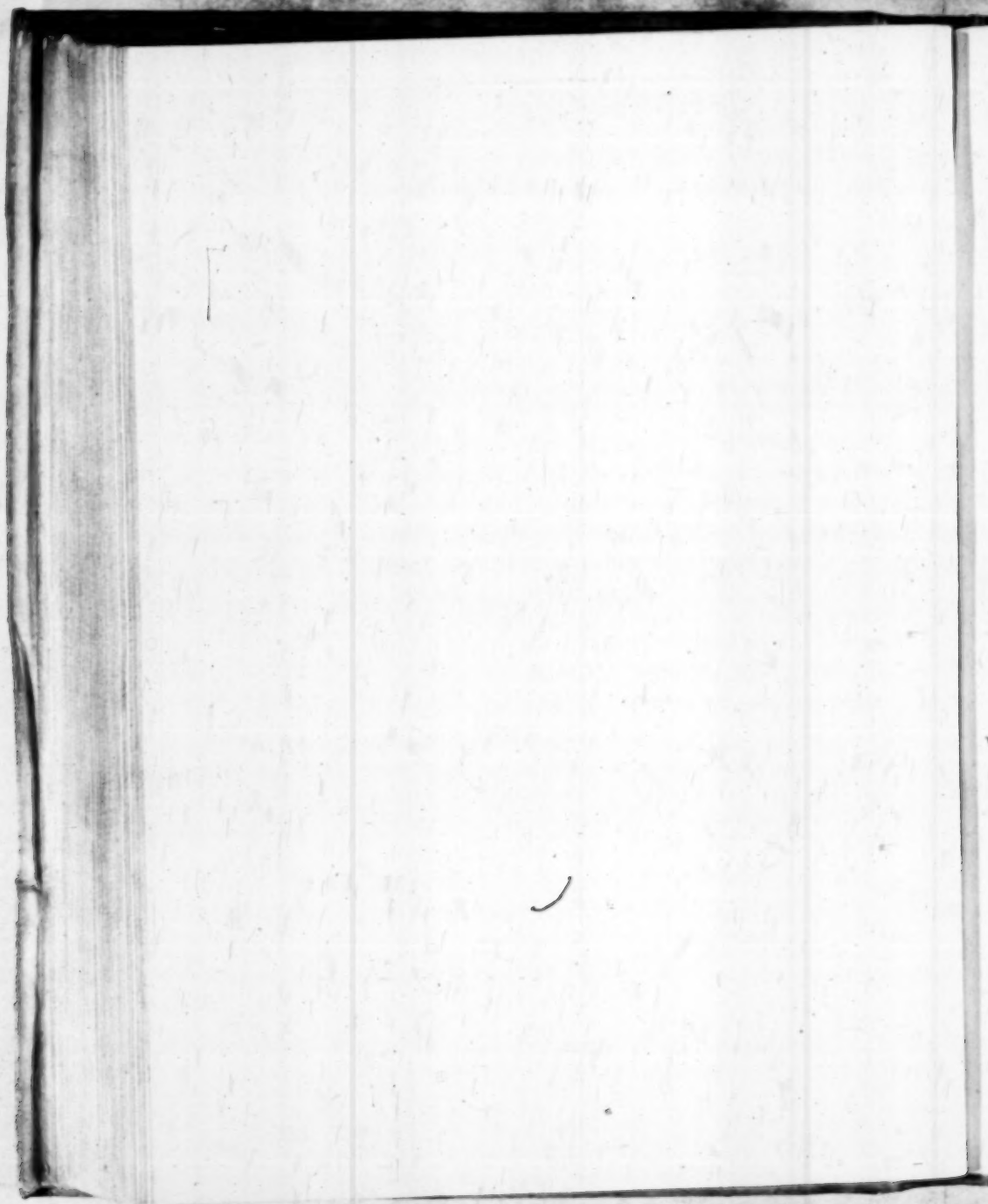
lowed tongues doe by custome whet themselves euery where, to pierce through the name of our heavenly Father, as the word is, *Leuit. 24.* And loe, while children that are dumbe, like king *Crasus* sonne, should speake; we children that can speake, are dumbe & speechlesse: yet is there store enough of spirituall weapons, wisdomes armory yeelds not in any sort, for choice of furniture, to the towre of *Dauid*, ten thousand shields hang therein, and all the targets of the strong men: but alas, all the strong men are *infirmis*, and as the chiefe rulers did not confesse Christ, *Ioh. 12.* lest they should be cast out of the Synagogue; for they loued the prayse of men, more then the prayse of God: So loue and feare of them that can helpe no more then a broken reede, hurt no more then a silly spider, hath stolne away courage from mens hearts, mens hearts from the Lord. And were our forefathers in their fiery triall, almost prodigall of their blood for Christ, against the current (nay the torrent) of magistrate & kingdom? hal we through shame be niggards of a word for Christ, in this free passage of the Gospel, against priuate sins, lurking in corners vnder the roofe, and miching in the thickets vnder the leaues of hypocrisie? God forbid, wise men know, shame is a consequent of sinne: good men will bestow their shame vpon their owne sinnes, against the Gospel: but for the Gospell of Christ, and against the sinnes of others; *Vir bonus, & sapiens audebit dicere Penitenti*, Thou art the man: It is not lawfull for thee to take thy brother Philips wife: Thou
and

*Horat. lib. 1. epi.
ad quintin.
2. Sam. 12. 7.
Mat. 14. 4.*

and thy fathers house doe trouble Israel. Well bath he learned by heart, no doubt, that stinging part of Mordecaes admonition to Queene Hester. If thou hold thy peace, comfort and deliuerance shall appeare out of another place, but thou and thy fathers house shall perish. For looke what Iohn Husses extraordinarie Spirit prophelied of Luther definitely for the time, *Centum reuolutis annis Deo respondebitis* : After an hundred yeeres, you shall answere to God for this : An ordinarie Spirit may with good warrant foretell indefinitely, though some die, and others fly once in an age, one of a tribe, at the least, shall alwayes arise, that the world may be conuicted, and wisdom iustified. But the fearefull, who deny Christ, being asham'd of him and his word before men, shal be denied before Angels, and inherit their portion among the fearefull, in the lake which burneth with fire and brimstone, which is the second death, *Apo. 21*. Good God, it is beyond imagination, terrible for vs to thinke, but aboue all wonder, horrible for them to feele, what an endlesse traine of policies will vtterly deceiue, and what a world of confusion shal surprize the greatest earthly wizards : when wisdom shall turne away her face : and say, Depart from me, I know you not ; dastards you haue beene, none of my champions ; strangers you are, and none of my children : *Wisdom is iustified of her children.*

1 King. 18. 18.

Heb. 4. 14.





A SERMON

PREACHED AT

S. MARIES in Oxford, on Aſt

Sunday in the afternoone.

MATTH. II. 19.

Of her Children.



THE variable formes of Gods ordinance in Christ *piping*, in Iohn *mourning* almost out-
 vyed, and ouerfway-
 ed by the no lesse va-
 riable forms of mens
 reproches, (*Christ is
 a drunkard, Iohn hath
 a deuill*) being hereto-
 fore discovered ; Indeed the *protasis* or part pre-
 mised in application of the parable aboue. In this
 aduersatiue *Apodosis*, a most sententious conclusi-
 on plainly resolu'd into an actiue sence , I promi-
 sed to prosecute.

First,

First, an object, what it was, *Wisedome.*

Secondly, an action, *'twas iustified*, and how.

Lastly, the autors of this action, who they were, *wisedomes Children.*

Ephes. 4. 8.

Colos. 2. 3.

1. Cor. 4. 6.

2. Tim. 3. 15.

1. Ioh. 2. 27.

Wisedome, as both *Ambrose*, and many other had taught me, seemed to be not *munus natura*, a gift of nature, *sed natura munerator*, but the rewarder of nature, even he, that *ascended upon high*, led captivity captive, & gave gifts unto men: Christ himselfe more principally; because in his person *all the treasure of wisedome and knowledge were hid*; because in his face the light of the knowledge of the glory of God was reuelled; because for his nature, in respect of the Father, for his office in respect of vs, he was *ὁ λόγος*, *The word*, as *Nazianzen* hath more fully deliuered, in his second oration vpon this argument: But in an inferiour place vnder Christ subordinately, from Christ deriuatiuely, the dispensation of the Gospel might be stiled *wisedome*, especially for that blessed effect, *It was able to make men wise & t^o salut^o on*. Whence I desire to reapeate no more, then the nicest soule, not altogether inamoured with nouelties, may be contented to heare; the shortest vpsnot of a longer inference, *ora, labora*, first pray and pray with earnestnesse for Christs spirit. *Nemo rectè sapit, nisi qui acceperit spiritū*: No man is rightly wise, except he haue receiued the spirit: *August. 105. epist.* But that will shew you Christs *wisedome* in a greater abundance, then *Aristotles* braine can furnish a man to dispute like *Aristotle*. You need not that any man teach you, but as the same anointing teacheth you of
all

all things. Secondly labour, and labour with diligence in this booke of bookes; wise you cannot be without it. *Loe, They haue reiected the word of the Lord; and what wisdom is in them?* But that well-known Epistle *ad Demetriadem* shewes, you shall haue much adoe to be vnwise with it. *Amor Scripturas sanctas, & amabit te sapientia*: that wisdom may loue thee, loue thou the Scriptures.

Iere. 8. 9.

Iustification, I tooke for an action, implying not, at any hand, the reall addition of a new, but the legall declaration of an ancient qualitie, and that not by sentence, forasmuch as they who wrongfully conceiued this whole clause, as vttered in a scoffing accent ironically iudged aright herein, that for a scholler, or a child, or an inferiour to censure a teacher, a parent, a superiour, *ὁ δὲ ἄνθρωπος, ὁ σοφὸς ὁ ἀγαθός*, *Sus Mineruam*: were, for his part, to turne the vpside downe preposterously; rather by deposition and acknowledgement of witnesses. *Let them bring forth their witnesses*, saith the Prophet, *That they may be iustified*. Heere I noted the counsell of wisdom, in raising the zeale of her children, in affording throughout all generations a sufficient number of competent witnesses, who like so many Lilies or Roses, partly by life, partly by death, either in a bloodie, or else in a bloodlesse martyrdome may still preach vnto vs their wanton potheritie, that neither loue nor feare ought to steale mens courage from their hearts, mens hearts from the Lord.

Isai. 43. 9.

And now such a preparatiue being plainly made vnto the remainder, as was precisely for my
E promise

promise requisite, since he, who commaunds the little riuerets from between their narrow bankes, to discharge themselves at length in the main Ocean, likewise bids my slender meditations, after passage through a priuate channell, end their course in this great Congregation; I may thinke my selfe an happy man, being to speake of the authors of this Action, the same persons before whom I speake, of wisedomes children (I hope) in the mids of wisedomes children: concerning whom whatsoeuer followeth, may be ranked either vnder their relation vnto wisedome, they be wisedomes children: or vnder their disposition to be witnesses, *wisedome is iustified of her children.* Of these. —

The name of a child in Hebrew, much like a child in nature, who calleth euery man father, stands in it selfe indifferent, importing many times no more then a transcendent appointment, the *child of wrath*, the *child of death*, the *child of perdition*: but children heere vnder wisedomes wing, as those little ones (*Marc. 10.*) admitted into Christs imbracements, farther suppose some tender relation grounded vpon a worke of grace: wherein, whatsoeuer it be, though necessary concurrence of the whole Trinitie for outward operations may proue the second persons common interest, yet children may demand a reason of this singular appropriation, why they should bee called heere wisedomes children? Paul can beget Onesimus, nurse the *Thessalonians*, trauaile in paine with the *Galatians*. The Disciple is not aboue his master: nor wisedome herselfe

Philem. 10.
1. Thess. 2. 7.
Gal. 4. 19.
Matt. 10. 24.

her selfe lesse louing in her inward collation of filiall grace, then her handmaides and ministers, in their outward administration. Among them, they that haue consciences able to digest yron, like the Ostriches stomacke, haue a care of their young, like the Ostriches care, which leaueth the egges to the sunne aboue, and the sand beneath, forgetting that the foot might scatter them, or the wild beaſts deuoure them. But to reſemble wiſedomes euer deare and indefatigable affection, few young Gentlemen can take ſuch delight in hawking, as *Bernard* ſeemes to take in ſpringing vp ſimilitudes: for example: *Sapientia Dei quaſi Perdix fouet filios, quos non peperit: quaſi gallina congregat pullos ſub alis: quaſi aquila prouocat ad volandum*: The wiſedome of God is like the Partridge, that bringeth vp the chickens, which ſhe bred not: and a hen that gathereth her chickens vnder her wings: & like the Eagle which prouoketh to flie. No prouidence in earth, vnder a motherlike prouidence, can afford her broode that heat, thoſe motions, and that nourishment: yet children full of queſtions aſke againe how wiſdome, he who repreſenteth a mother heere, is not elſe where aſhamed to call them brethren, *Hebr. 2. 11.* A brother, I doe confeſſe, he accounteth himſelfe, *Goe to my brethren, and ſay vnto them, I aſcend vnto my Father. Ioh. 20.* Yet an elder brother, yea *The firſt borne among many brethren*: of whoſe birth-right-preeminences, your learning would not wonder, though much were ſpoken; you know whole Volumes haue beene written. In brieſe, the firſt

Ioh. 39.

Bernard ſent.

Ioh. 20. 19.

Rom. 8. 29.

Isai. 55. 8.

borne being another head of the familie, bare the name, sustained the place, exercised the office of a Father, ruling and blessing his yonger brethren. If such precedencies appeared futable with the grounds of iustice among children all of the same kinde and generation, our Sauour may challenge much more, being of an higher kind, not voluntarily made, but necessarily begotten, the sonne of God by nature, whereof all adoption is but (as the Ci-uilians speake) an imitation. And in this prerogative case, that a naturall father may not assume or adopt a legall or supposed sonne, because this later helpe was inuented or intended onely for solace of the fathers barrennesse, or the childrens mortality, seemes an exception issuing from a mortall and a barren braine; *For my thoughts are not your thoughts, nor your wayes my wayes, saith the Lord.* Had the twilight of our adoptiue conception beene dimme through darkenesse, looking for light in vaine, but neuer seeing the mornings cie-lids, God could haue beene without no more then hee could well haue spared, he needed not adoptiue children.

Wisedome. This *Wisedome* before depths and hills, mountaines and fountaines was daily his delight, reioycing alwayes before him, *Proverb. 8.* God workes, not at all to close vp his defects, or furnish his scarcitie, but meereley to communicate his perfection and abundance. Wherein his naturall Son is so far from being any let or hinderance, that as the whole store of *Ægypt* came through *Iosephs* hands: so the largeesse of al heauely Manna through Christs

Christs hands, wherewith the famine of the poore Church is euermore relieved. *Blessed be God, euen the Father of our Lord Iesus Christ, which hath blessed vs with all spirituall blessings in Christ.* The Apostle descendeth vnto speciall instance, *as he hath chosen vs in him*; where he that could sit in the chaire, putting on the lookes of a father, though Gods decrees are before all times eternall, (yet according to the receiued proceſſe and ſucceſſion of cauſes heere) might adde after what manner, in what order hee hath choſen vs in him: concluding Chriſt perhaps the firſt effect of Gods ordination, and a mediatur in ſome ſort of Gods actuall choiſe, our potentiall child-ſhip. My ſelfe but a child, ſtanding with reuerence at the foot-ſtoole; when I ſee men of the beſt purpoſes aboue mee diſtracted; and in their peculiar vnderſtandings about theſe profound contemplations perplexed, reſolute and beſeech withall my brethren of mine owne loweſt pitch and growth, to forbear ouer-curious inquisition: Not ſo much to conſider the reconciliation of iuſtice and mercie in our heauenly Fathers counſell, as in our heauenly Fathers couenant, taking great pleaſure in the propheticall declaration, greater in the reall exhibition, greateſt of all in an experimentall application of our common Sauour. The Father all along throughout the whole execution of his counſell, *ἐξαρίτων, ἡμᾶς ἐν τῷ ἐξαρίτων*, hath made vs accepted in his Beloued. But we are all the children of God by faith, *Galat. 3. 26.* which receiuing her life and beginning from the ſpirit of

Ephes. 1. 3.

Ephes. 1. 6.

Ioh. 1. 12.

Christ, that father of eternitie within vs, apprehendeth the merit of Christ without vs ; vpon which Act and instant, being actuall children, wee crie *Abba* Father : As when *Agelmond* king of Lombards, (be it reported vpon *Sigeberts* credit in the yeere 789.) passing by a pond where seuen infants lay, thrust out his speare, and brought home that one, which tooke hold of it, where hauing beene maintained like the Kings own sonne, he succeeded him in his kingdome: whether it were *Lanufio* or *Lamufius* from *Lama* a ditch, out of which hee was taken. So when Gods essentiall word, this personall wisdom came into the world, and the world knew him not : *As many as receiued him* (not many, scarce one of seuen) *as many as receiued him*, that is, (as it followeth exegetically) as many as beleued in his name, *to them hee gaue* ; hee did not obtaine for them, or onely proclaime to them, but *to them hee gaue power to be the sonnes of God*. If now sonnes, sonnes for euer. *Nec enim moribus nostris conuenit, filium habere temporalem*; For it agreeth not with our manners, to haue a temporall sonne : could mans law say : If sonnes for euer, heires in the kingdome for euer, yea heires annexed with Christ : *Rom 8.* of which *August. tract. 2. in Ioh. Non timuit habere cohæredes, quia hereditas eius non sit angusta, si multi eam possederint* : He was not afraid to haue coheires with him ; because his inheritance is not abridged, though many haue possession in it. Of which immortal and vndefiled inheritance, from a mortall man of polluted lippes, expect not any proportionable

nable description, since no Pulpit can deliuer it, no pleading place commend it, nor Vniuersitie possibly teach it, saue that one Vniuersitie, the Vniuersitie of heauen.

Behold then, what manner of loue the Father hath bestowed on vs, that we should be called the sennes of God: or if peradventure you like the change, behold what learning the Sonne hath here reueiled vnto vs, that we should be named *Wisdomes Children*, Charitie makes mee presume you came not into this presence in a fullen humour, as *Cato* was supposed to steppe into the Theater, meereley, that he might steppe out againe: nor in a brauing disposition, as men make appearance at a muster, onely to be seene and knowen, and shew your furniture; but with humble hearts and teachable spirits, to listen and marke, learne and bee taught of God: where then (I beseech you) can your obseruation rest, your attention waite, your meditation dwell better, then on this *Behold*? Once againe behold the *sons of God*, and once againe behold *Wisdomes Children*. I shew you not a spectacle of the kinred imperiall, adopted into some of the *Casars* families; their stocke was honourable before, therefore no such strange preferment: but of an offspring, whose father was an Amorite, whose mother was an Hittite, desperately forlorne, naked and vnwasht, and cast out into the wildernesse: nor of such hopelesse foundlings, at last by miracle entertain'd, like young *Cyrus* in a shepheards house: a shepheards house is not much about the ground, ordinarily there are

1. Ioh. 3. 1.

Ose. 1. 8, 9.

no promises of high promotion there : No nor of *Moses*, though from among the bulrushes taken vp to be the sonne of *Pharaohs* daughter. All examples come short of it ; they cannot expresse the disproportion. It is of *Lo-ruhamah* and *Lo-ammi* the bastard fruits of fornications exposed to the rage of hellish monsters , more rauinous then any wolues of the euening: None but our selues, sinners of the Gentiles; I meane, when we were, before wee could see the sunne, be-nighted in ignorance, *antequam nati, damnati* : Before our natiuitie ad-iudged to captiuitie : readie to bee kept close prisoners with Satan in chaines vnder the blackenesse of darkenesse for euer , not onely pitied, and rescued by the hand of heauen out of that accursed thral-dome, but settled and estated in a liberty most blessed and glorious : A mystery, which if *Paul* admire, whose carnall kindred, to make way for it, stands for a while reiected, and the Angels, whose natures are vtterly disinherited, desire to behold, we whose kindred, and whose nature, and whose persons are exalted , should so remember ; that all other thoughts be condemned for digressions, all other occurrents for temptations, if they serue not to this, as places memoratiue. Come hither then, that I may giue some smacke of a new arte , this art of memorie. Come hither all you that behold and conceiue not the meaning of to morrowes ceremonies, vnderstand but this language of Gods loue : erre you may in the true signification, you cannot erre in application. There shall you see the
 Father

father of his ficultie reioycing and triumphing in his new borne children : your selues are children too, though like prodigals, gone astray.

There is another Father, *Luk. 15.* who came out once for all, in his own Son, & now runneth out, to meet you, in his word : he hath prouided *μολογας τας σαρτας* the fat calfe, what euer it be, farre aboute all our Venison, he giues the kisse, and the ring, and the robes, and the booke indeede. O that our glorious spectators would turne gracious Actors here, descending downe into the dust, changing their pomp & garishnes, for sackcloth & ashes, & doing their exercise in repentance. Christ would gladly dispute with such Doctours, Angels would reioyce at their proceedings. Other myracles shall straight surrender their reputatiō of strangenes, do you but glad our hearts, and blesse our sight with some possibilities of this myracle. Euery man will turne to his friend with amazed lookes, neighbour communing with neighbour in tearmes of astonishment and admiration : *Is Saul also among the Prophets?* Doe the children of *Nimrod*, hunters and oppressors, the children of *Lamech*, fighters and swaggers, the children of *Iubal*, singers and players, come in? What? all *Wisdomes children*? See, see! It is the Lords doing, and needs must it be wonderfull in our eyes. God hath perswaded *Iapheth to dwell in the tents of Shem*. O the deepenesse of the riches of wisdom, which raiseth out of stones children vnto *Abraham*! And O thou Sauior of men, which onely workest wonders, arise, shew forth thy strength

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in our weaknesse: that such stones may be children, before they moulder into dust, & such *Iapheths* before they die, may dwell at length in the tents of *Shem*. For let religion be a fable, and ministers false prophets, if vpon this happie change, you be not as men that dreamed, musing and maruiling at your selues to see such a dawning of light, such a day-spring in your iudgements, seconded with a trance and rauishment of euery religious affection: Old things then are done away with a deepe loathing and detestation of their remembrance, as though your golden houres of precious time spent vpon your youthfull vanities, had beene a greater waste, then if a country-man (pardon my familiar comparifon) then if a country-man (I say) should anoint his Axle-tree with Amber-greese, or liquor his bootes with Balsamum. And you that of late posted by wisedoms schoole, as by a Pest-house or middle pillar of a race, shall now watch dayly at the postes of her doore: You that of late would haue spit in wisedomes face, likelier to haue cut off a preachers head, then heare his words whilst you courted *Herodias* daughter, shall now suppose your selues preferred, if you may loose the latchet of her shoe, struing to wash the feet of her handmaids seruants accounted in your eyes, from which the scales are fallen, most beautifull; you that of late abhorred the fruit of wisedomes lippes, no better in your vnflauory tastes, then the poyson of Aspes, shall now, like new borne babes, cry for her milke hanging at her breasts, the breasts of the two Testaments.

ments. Iudge then this day, whether I haue not iust cause, in the name of this famous nurserie, to begge of all parents, and all parents great reason, in the name of Christ, to begge in their prayers vnto God for this blissefull alteration. For as much as it is the sole and compendiarie way to bee a wise father or mother of earthly children: First, to bee a wise child of our heavenly Father. Such a father, will not send his sonne hither, onely with his purse and a seruing man, looking no higher then a chamber, a table, a bed, a stoole, and a candlestick, but come himsele to choose with good aduice, shall I say a *Gamaliel* for his *Paul*? rather a *Paul* for his young *Timothie*, that in his tender yeeres, being like a looking glasse, which may be defiled with a breath; or a stringed instrument, which is put out of tune, with the very change of weather; he may bee well sorted and well seasoned; lest as many words that lose their sence in construction, he lose innocencie by company; verely a temptation (as many good soules taken like brands out of the fire can best testifie) more violent & outrageous then a tempestuous whirlwind, more virulent & contagious then the breath of a Basiliske. Such a mother as is wisedomes childe, will not onely seeke wooll and flaxe to labour cheerefully with her hands amongst her daughters at home, singing and saying,

Mittenda est fratri, nunc nunc properate puella,

Quamprimum nostrâ facta lacerna manu.

Haſte, haſte, my girles, your brother muſt haue of

our owne making a liuerie : but like *Anna*, bring it vp her selfe from yeere to yeere, that she may conferre with *Eli*, as concerning young *Samuels* dedication. So concerning young *Samuels* education, both father and mother that are wisdomes children, at meeting and at parting, will with exchange of teares, insert this parenthelie neuer too long into their blessing : My sonne, my sonne, the booke, and language of wisdom, the studie and exercise of wisdom, the house and company of wisdom, about all bookes, languages, studies, exercises, houses, and companies. So should they be sure to receiue none but *Timothies*, and *Samuels* hence back againe, men not onely secured of this their relation, that they be themselves wisdomes children ; but armed with a disposition for the good of others, to be wisdomes witnesses, which is my second Generall.

Ioh. 10. 26, 27.

When I compare this present Antithesis with our Saviours argument, *Iohn 10. Ye beleeue not, for ye are not of my sheep, my sheepe heare my voyce.* So far am I from suspecting children, as onely remayning like witnesses at an exigent in defect, and vpon default of more sufficient record, that I conceiue them in wisdomes cause the fittest deponents : from their iudgement who may deeme this a paradox, I streight appeale to Gods own choice, for notwithstanding, some transient revelations might glide through *Balaam* and *Caiphas*, as wise in themselves meanwhile, as trunks : It is on both sides confessed (sauiing that some Papists sticke at *Salomon*) that Gods

Gods publike Notaries, the Canonick writers of the Scriptures, were all regenerate and children of wisdom. *Holy men of God (saith Peter) spake as they were inspired by the holy Ghost.* Holy men spake, as it wisdom, the richest Demains of the Crown of heaven, *The Lord hath possessed me in the beginning of his way, Prov. 8.* were something resembled in the ancient Demaines of England, which may not be tried (as the Lawyers say) by strangers, but onely by the Tenants of the same Demaines. And why not soonest by strangers? The truth can have no greater advantage, a man would thinke, then when it may be said: *Our God is not as their God*, our enemies being iudges.

2. Pet. 1. 21.

— *Nulla est victoria maior,*

Clandian.

Quam quæ confessos animo quoq; subiugat hostes:

A faire colour, when things are by strangers and enemies discernable. For fuller answer, give me leaue to lead your meditations not much aside; through the reasonable proceedings in mens Courts, by witnesses, against whom domesticall inward acquaintance is a most materiall exception: because they that dwell vnder the same rooffe, may without any ieaousie; be mistrusted for partiall affection, in one anothers behalfe. Neuerthelesse, euen these are admitted, whensoever others either actually were not, or habitually (that is) in likelihood, could not be present at the fact. Suppose it, if you will, some clandestine contract; the maine scope of all depositiōs, being the manifestation of the truth, by them that are best able to enforme: whence it fol-

loweth,

loweth; that a challenge against the Iudge himselſe, ſhould in reaſon be ſooner heard, then againſt a witneſſe: for if one Iudge faile, the King can ordaine another, but it is *ὁμακάμας καὶ μάρτυρῶμεν*, we ſaw & we witnes: now no Prince vnder the ſunne can make mee ſee, that which I did not ſee, none can create a witneſſe, and when hee is made, omnipotencie it ſelfe cannot deſtroy him, becauſe it implyeth contradiction: to make a ſummarie collection, *ἕκαστος τῶν καλῶς κριτῶν ἐστὶν ἁ γινώσκων*, Euery man can beſt iudge of that which he knoweth: I might haue inſerted without any fraud, *καὶ τούτων μαρτύρ ἁ γινώσκων*. For witneſſes are Iudges of the fact. Now they that are without, know not what is done at home: therefore there is roome in all conſiſtories for houſhold teſtimonies. Such a caſe for all the world is wiſdomes caſe, *The naturall man knoweth not the things of the Spirit of God*: there is a deniall of the act, *neither can hee know them*: the habite is there excluded. A reprobate may lend wiſdome ſometimes a voyce; but it is either fained with a damnable reſeruati- on of ſome towzing equiuocation in his heart, or if his heart be of his lips opinion, it is only of Gods and Chriſts power after a conflict, arreſt, racking & cōnſciō of cōſcience forced & extorted: like that of *Julian*, *Viciſſi*, *Galilae*, or of the Magiciāſ in Egypt. *This is the finger of God*: but a true voluntarie confeſſion of Chriſt their Redeemer, proceeds from the mouth of children onely. *Bleſſed art thou, Simon, the ſonne of Iona: for fleſh and blood haſt not reuealed it vnto thee, but my Father which is in heauen.*

He

1. Cor. 2. 14

Exod. 8. 19.

Matth. 16. 17.

He which opened *Simons* heart, to powre in that happie learning, vntied *Simons* mouth, to powre out that happie language. *Simon* said, *Thou art that Christ, the Sonne of the liuing God*: And as no man can see the Sunne without the Sunnes light, So no man can say, *Iesus is the Lord*, but by the holy Ghost: which words, I am not the first, who with distinction of the manner hath restrained to the spirit of regeneration. So that I may binde vp this point with an Historians censure, touching the most honourable acknowledgement, that euer was yeelded vnto mortall man, *αὐτὸς ὁ θεός*: he said it: *Magnus honor, sed scholâ tenuis*: It is a great honour, but within that schole: the same in effect with this; *Wisedome is iustified, but of her children*. We maruaile not at all: because as we neuer saw man distinguish right from wrong, that had not either somerule in his hand; or at least some notion of a rule in his minde: so to speake in *Tullies* words, *Iudicare quis sit sapiens, vel maxime videtur esse sapientis*: To iudge who is a wiseman, belongeth chiefly to a wiseman. Well is it then provided by diuine dispensation, that wisedome may take her deponents at home, otherwise who would not feare abroad *ἰσχυροὶ δόκτορες*: that either she should proue non-suite, for want of euidence; or for lacke of compurgators, excommunicate. Such a vile and contumelious conceit hath that part of the world entertained of her and all her handmaides, which hath most need of her & all her handmaids. What *S. Paul 1. Cor. 14.* interpreteth a strange language, the

1. Cor. 12.

Val. viii.

Eucl. lib. 3.
cap. 12.

the Prophet *Isai.* 28. 11. called the flowtes and mockeries of a language. Wee must not imagine, that it fareth better with learning, then with a language; let it be strange, be sure it will be ridiculous. Art hath none other enemy to speake of, but ignorance: for when the first rudiments thereof can take no root in barren and vnblest vnderstandings, difficultie doth beget desperation, and desperation forsooth is turned into iudgement, iudgement ends with condemnation. *Licinius* his wide mouth is open to decree, though his vnskillfull hand cannot subscribe to his owne decree. That good letters are a venom and a pestilence: but not to torment him heere, who lyeth tormented elswhere: in our owne time, that we may not insult vpon the common peoples simplicitie, to whom Diuinitie seemes heresie, and ministers a kind of coniurers, nor yet discouer our owne bodily fathers nakednesse (whose best definition of knowledge, is a pretty shift for a yonger brother to liue by) neuer were there more deuils in *Julian*, then there are *Iulians* in one of our English patrons, who chose rather to lead the blind for a little execrable gaine, then to be led by them that can see, which in *Augustine* his iudgement were their chiefest happinesse. *Non possunt stulti beatius viuere, quam si seruiant sapientibus*: Fooles are neuer so happie, as when they serue wisemen. 12. *De vtil. credendi*. I am not my selfe beholding to the cunning of *Apolonius* for the Dialect of these Harpyes. Yet many a sillie Leuite, either imprisoned, or indebted, or impouerished, bewraith

bewraieſh their vnconſcionable couetouſnes, when a man hath ſerued for meat and drinke, a ſuit of apparell, and ten ſhekels of ſiluer, his maſter *Micah* peraduenture brings him into ſome Benefice (as *Agrippa* came into the world, not after the common faſhion) yet muſt hee warne his ſeruants, teach his children, waite vpon his *Iupiter*, and watch his Capitoll, hauing no more tithe-corne himſelfe, then will ſerue to feede a poore goole of the Capitoll. As I neuer read my ſelfe one line in my life, why the grace of God, or reaſon of a man ſhould be ſubieſted to ſuch graceleſſe and vnreaſonable conditions: ſo doe I not maruaile at you (my reuerend elder brethren) who weare out your ſeates and your ſelues in theſe Nurseries ſo long, to the manifeſt reproche of all vnlettered Church-robbers. Heere would I ſtay, were I as you, like the Creeple by the poole ſide, vntill Chriſt himſelfe did come and cure me without water, ſince none will throw me into the waters, or rather, ſince the waters haue loſt their vertue, and will doe no good now adayes, except they be ſtirr'd by more Angels then one.

And you (my brethren) who, notwithstanding ſuch diſcouragements, beyond theſe lower degrees ayme at an higher, which they get to themſelues, whoſoeuer miniſter wel, think not the teſtimoniall of this renownd Vniuerſitie, nor any of the reuerend Biſhops ſeales, no nor the Donation of Eccleſiaſticall graces from aboue, which are enough to proue you wiſedomes meſſengers; an authenti-

1. Tim. 3. 15.

call commendation to the people, except, besides all these, you bring along an innocent, and vnre-bukeable conuerſation, which may profeſſe, by ſilence, that you be *Wiſedomes Children*. The leaſt experience may teach the youngſt probationer in our calling, as well as the Author *De duplici martyrio in Cyprian: Efficacius eſt vita, quàm lingua teſtimonium*. Men are ſooner perſwaded by our liues, then by our words. Would you ſee them both in one perſon at one time compared? Looke vpon *Fernando* preaching by the way ſide neere *Armagutium*, in the fourteenth booke of *Petrus Maſſei*us his Hiſtorie; where, when a Barbarian did ſpit in his face, and he notwithstanding onely wiping it away with his handkerchiefe, held on his ſpeech with the ſame tenor of voyce and countenance; 'twas preſently conceited, that certainly this was a noble and Diuine kinde of Philoſophie, which brought men to ſuch a bleſſed temper of patience. This might haue gone for good preaching, though the Preacher had beene ſpeechleſſe: ἀφωρον ἡσυχον ἀπὸ τοῦ ὀργισμένου λόγου: A dumme worke, is better then a word not brought to effect. Not all the points of his Sermon wrought ſo powerfully for the conuerſion of that rude people, as that one point, which was no point of his Sermon. Had Spaine and Rome, out of their pretended zeale, ſent none but ſuch *Fernandos* abroad, wiſdome ſhould not haue beene condemned where it was not heard, becauſe they were children of the rocks and mountaines, not wiſdomes children, that profered it:
heauen

Naxian.

heaven it selfe should not haue beene despised, for feare of their companie that did promise it.

And would not Christians, thinke we, haue made the like refusall? which of vs being inuited at this solemnitie by the most curious entertainer, would not inuite himselfe another way, vpon the lest notice that *Medusa* were the Cup-bearer, or *Cleocina* the Caruer? Likewise in spirituall things, all mens meditations cannot. separate and abstract a doctrine; only running vpon what was taught; some receiue what they receiue, in the concrete, with a reference to the person of the teacher, which was the reason why *Annius Viterbienses*, a preaching Fri-er, set out his books, vnder the name of *Philo* and *Metasthenes*, men more passable, and plausible: Great is the preuaylement of authoritie. *Basil* thought *Athenasius* his voyce did still ring in his cares: and *S. Paul* exhorteth *Timothie* to continue in the things which he had heard, with this Memorandum, knowing of whom thou hast learned them: but when your credit is once crackt, as good your braine were crazed; treate you may of heauen and hell vntill Doomesday, truth will be truth in your mouths, but such a testimonie as *Cassandraes* prophetic was.

Tunc etiam factis aperit Cassandra futuris,

Ora Dei iussu non unquam credita. —

Cassandra opens her mouth, and by Gods appointment, sheweth what shall come to passe, but no bodie beleeueth her. Mistake me not for a transgressor of any common place. Holinesse is no necessary note of a Church, no necessarie note of a Mini-

2. Tim. 3. 14.

Acts 13. 18.

Mark. 1.

Psalms. 50.

Rom. 10.

Her. Mens personal offences suspend not the power of the holy Ghost directly, but yet they doe suspend it occasionally, by simple mens infirmitie, who were not simple men, if they were onely led by sound arguments: therefore you must deale with your charge, as God did with his, *ἡγοροῦσιν*: He bare with their manners in the wildernesse. His life is bad, therefore, his doctrine false, sounds like an harsh *non sequitur*: it followes not, in the schooles: yet in Court and country a thousand times better our good liues should preuent it, then our great learning bee driuen afterwards to confute it. Bee therefore carefull (my brethren) that whilst you preach to others, your selues be not reprooued, I meane not as the people would haue reprooued Christ, *Physician heale thy selfe*: But as Christ reproued the deuill, not onely because hee would conceale his Diuinitie, but because hee liked not (as *Chrysostome* thinketh) such an impure instrument *quidē*, Hold thy peace, keepe thy breath to coole thy thy torment.

*Non tali auxilio, nec confessoribus istis
Christus eget. —*

This is no such helpe, nor these Confessors such as Christ hath neede of. *What hast thou to doe to declare mine ordinances, that thou shouldst take my Couenant in thy mouth, seeing thou hatest to bee reformed? Wisedome is iustified of her Children.* Saint *Lukes* interpretation, with addition of a particle vniuersall, doth enlarge my ground: *Of all her Children.* No sooner with the heart man beleueth in-

to righteouſneſſe, but immediatly with the mouth man
 confeſſeth vnto Salvation : whereof among many
 more you may find a proper Hypotheſis, 1. Cor. 14.
 25. where the new conuert ſals downe on his face,
 worſhips God, and ſayes plainely to the Prophets,
God is in you indeed, nor is this iuſtification ſcene
 onely before her friends, but in a more peremptory
 ſtile to the face of her enemies : *We cannot but ſpeake*
the things which we haue ſcene and heard, wee cannot:
 not, that it was abſolutely impoſſible, but in two of
 thoſe ſenſes at the leaſt, borrowed by ſome Inter-
 preters out of *Naxianzens* fourth oration, *de Theo-*
logia. For an outward incongruity of reaſon or law,
id poſſumus quod in re poſſumus: Wee can doe that,
 which we may do by law; and an inward reſolution
 of the will founded vpon that outward incongrui-
 ty, working neceſſarily ſo farre forth as it is habitu-
 all: this is the flame of the Prophets fire in his bones,
 poſſeſſing all the parts of all the powers of body
 and ſoule. A loue as ſtrong as death, nay ſtronger,
mori poſſum, tacere non poſſum: I may dye, but I can-
 not hold my peace. Therefore when the Papiſts
 proudly demaund, among other circumſtances,
 what Biſhop, or Doctour, or Martyr, or Writer reſi-
 ſted their innouations, ſtand not perplexed with *E-*
liſh his tentation, as in the houre of the power of
 darkneſſe. For though Popery crept in, part after
 part, in euery part by gentle degrees, in euery de-
 gree with pretence of truth, and when it preuailed,
 aduanced the banners of her painted ceremonies,
 with ſuch a mighty noiſe of Excommunications,

Acts 4. 20.

that a poore mans tale could no more bee heard, then the humming of a Bee in a clap of thunder; yet Wisdome then left not her selfe without witnesses: the particular Authors, who mention particular Aduersaries of particular errors, are infinite; the answer is there to be found where the title doth promise it, in that booke which *Illyricus* hath compiled, *Catalogustestium veritatis*. Here I should exhort al hearers not to be ashamed of that good name by which they are called: Christians are alwaies Protestants. Only that none of our own body may misconster my labor, for the report of an absent estate, or mistake himselfe, for one like the Queene of *Sheba*, farre off; pardon me, I beseech you a little, while I now conclude all at home: for in this place about other places, *We speak the wisdome of God among them that are perfect*; it not perfect in all degrees of knowledge, like Wisdoms champions, yet perfect in all parts of knowledge, like Wisdoms children. *Every man hath his proper gift of God, one after this manner, another after that*: yet, all these gifts are here: here are *Paul*, and *Apollos*, and *Cephas*, here is piping and mourning, here are sonnes of thunder, and sonnes of consolation. For indiuiduall indowments of wit, eloquence, fauour, credit and health, what is there left almost to pray for, besides continuance and increase, with continuance and increase of our thankfulness?

1. Cor. 1. 6.

1. Cor. 7.

Moras.

*Quid voueat tenero nutricula maius alumno,
Quam sapere & fari ut possit qua sentiat, utque
Gratia, fama, valetudo contingat abunde?*

Some

Some times besides haue had more experience of some diuine attributes, then others. *I appeared to Abraham, Isaac and Iacob by the name of Almighty God, but by my name Iehouah was I not knowne to them:* Our fathers who built our Synagogues, had sensible triall of Gods bountifullnesse; though all bee conueied downe vnto vs; yet is hee better knowne vnto vs by the name of wisdom. For here hath wisdom built her house, and hewen out more then twice seuen Pillars, and, as if this were but an earnest of more hereafter, loe where shee is building still with both her hands. What should I speake of Naioth, now turn'd into Kiriah-sepher? A City of Bookes, wherein Wisdomes youngest children may consult, all Sages, Vniuersities, Churches and Kingdomes, calling a Counsell of their counsels al together. *If I be not an Apostle vnto others* (did Paul tel the Corinthians) *yet doubtles I am vnto you.* If I be not Wisdom vnto others (may God and Christ tell vs) doubtlesse I am wisdom vnto you. Neither are we taught onely like children, but like children nourished, in such a liberall and magnificent manner, as no traveller could euer parallel. *Iustus Lipsius* (who might haue sued out a Writ of dotage in his later daies) doted not in this: *Vnum Oxoniense Collegium (rem inquisiui) superat decem nostra:* One Colledge in Oxford (I haue inquired the truth) surpasseth ten of ours: in his Local Historie of *Louaine*. When Pope *Adrian* the sixth had erected his Colledge there, with these inscriptions in the porch or entrance: first, *Tractatum plantauit;* then, *Louani-*

Exod. 4.

Ioshua 15. 15.

1. Cor. 9. 2.

1. Booke, 1. cap.

Louanium rigauit; after that, *Cæsar dedis incrementum*: Traiectum hath planted, Louain watred, Cæsar gaue the increase. No more; another in scoffe subscribed, *Hic Deus nihil fecit*: Here God did nothing. Take heed wee slubber not ouer our meditations here, as hee did his inscriptions there, omitting the principall, that another come not after and write, *Hic Deus nihil fecit*. All these strangers then will rise vp in iudgement against vs, who walking through this Mesopotamia, protest we dwell in the garden of Eden, *Præsentemq; refert quælibet herba Deum*: And euery herb sheweth that God is amongst vs. You that are Lords of this herbage, suffer not these herbs and flowers to bee trod vnder teete by beasts in mens shapes, as your soules will answer al terrible expostulations. Must God nourish *children*, and they rebell? Shall Christ come to *his owne*, and *his owne* refuse him? *Is there no balme in Gilead*, *no wisdom in Teman*? no goodnesse in Oxford? God forbid. What should Wisdom doe? Whither should she goe? Where should she beg an Auditory? Will you send her into the tents of Kedar, and the streets of Askelon? Alas: Askelon and Kedar looke vpon her and her children, for euill, and not for good; Onely to shape excuses out of her childrens examples, for biting and toothlesse Vsury, for conuentionall and confidentiall Simony. If men in Colledges do so and so, then this, and then that, and then, I know not what: you shall heare an hundred conclusions. I hope the power of your integrity shall one day stop the mouthes of such disputers,

ters, that they may bee put to a *non plus*, and hissed out of the world, for want of all exemplary arguments: and did I thinke such fooles did now peepe in at Wisdome's windowes, I would lift vp my weak voyce like a trumpet once more, to proclaime, that Wisdome is still iustified, even heere of her children. Though *Samuel*, the true child and witnesse of Wisdome, be dead and buried, in his owne house at *Ramah*, then when all Israel needed no commandement to mourne; there is, I trust, a remnant who can say, *whose oxen have I taken?* and their haire shall neuer stare at the question. Nay, if they knew that finger in their hands, which itcht to bee but accessorie to the least circumstance of a corrupt bargaine, they would cut it off, and sacrifice it to the memorie of those Founders, whose Almshouses should not be saleable. What vse of words? Beleeue your owne eyes, you shall perforce confesse, that though wee vaunt not, yet we despaire not of some *Nehemiahs*. *The former Gouvernours, that were before him, had been chargeable vnto the people, and had taken of them bread and wine, besides forty Shekles of siluer; yea, and their seruants bare rule over the people: but so did not hee, because of the feare of God: rather he fortified a portion in the worke of the wall.* Yet strangers might imagine vs Scholars in a fooles paradise, and I my selfe should not iustifie Wisdome, but beguile mine own vnderstanding, dispence with my conscience, and preuaricate with that providence of God, which brought me hither, would I proceed hence to the

D. Reynolds.

Nehem. 5.

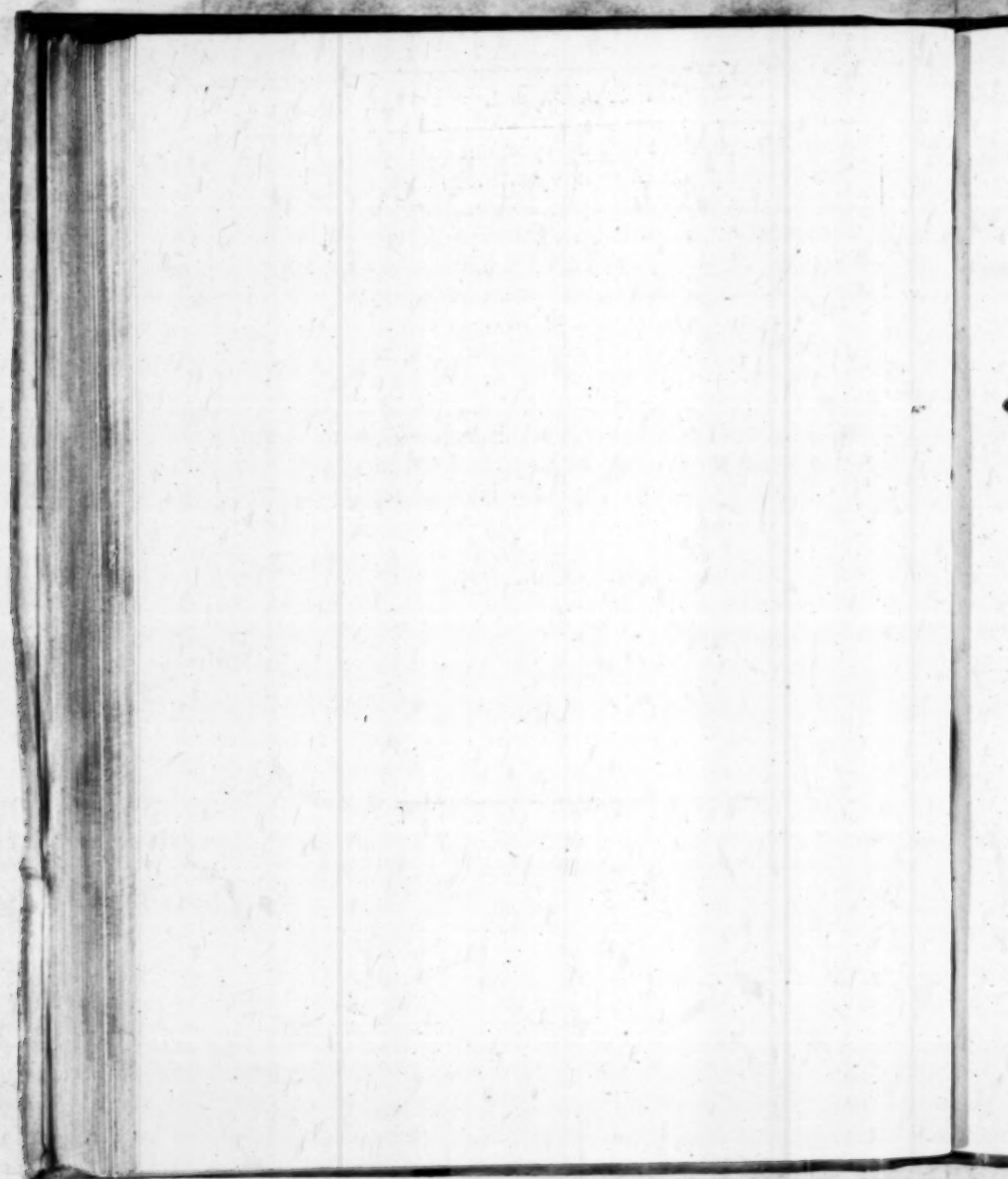
H

iusti-

iustification of all equiuocal members, which are, or haue been of our visible incorporation. If any man therefore, that is gone out from vs, drinke securely in the Vessels of the Temple, and deuoure holy things, conuerted into new moulds, as if God, who hath the chaine of all causes, and reason of all sequels tied to the foot-stoole of his Throne, might be blinded with a few changes of the property, let his knees smite one against another at *Baltasars* iudgement. If any man among vs, for a base *nemo scit*, brought in at a *Non licet* gate, dare hazard the shipwrack of a good conscience, let his shoulders shrink at the name of *Gebeza* his leprosie. These are the worlds owne changelings, wrongfully laid at Wisedoms doores. Their Parasites may soothe them with a mocke of Wisedoms children, as *Alexanders* flatterers would haue gulled him with a title of *Iupiters* sonne. But when they are thus and thus wounded, they may crie, as he cried, *αἷμα τοῦ ἀνθρώπου οὐκ ὡς τοῦ θεοῦ* This is the blood of a man, tis not such as *Homer* saith, issueth from the Gods: so, This is surely flesh and blood (my brethren) tis not such as the Scripture saith, proceeds from Wisedoms childre; therfore as they need not answere to the name of children, so the Church and Vniuersity may consist without them, wee are not bound to defend them: Rather, that such plants, whom God neuer planted, may be rooted out, and misse of propagation by succession. I beseech my mothers daughters, the chaste & virgin
graces

graces still to continue looking vpon one another,
especially the graces of men, vpon the graces of
God, that they neuer, either publikely or priuately
cast a looke (much lesse fasten a kisse) vpon a rude
and vngracious supplicant; lest, while wise mens fa-
uours are entailed to fooles, barbarisme steale into
this place, at the same gate that *Tatylas* entred
Rome, *Porta Asinaria*: and our Colledges now
houses (as I am verily perswaded) of Wisdoms
children, degenerate into theeuish dennes of mo-
ney-changers, or garrisons of Turkish Ianizaries:
which abomination of desolation, the Lord in
mercy keepe for euer, farre from this Holy place;
and let all that haue, or desire to haue, in them-
selues, or in their children, Heads of
Scholars, or hearts of Christians,
say, *Amen.*

FINIS.



TWO
SERMONS
PREACHED:

THE ONE AT HERE-
FORD, THE OTHER AT
PAVL'S Crosse.

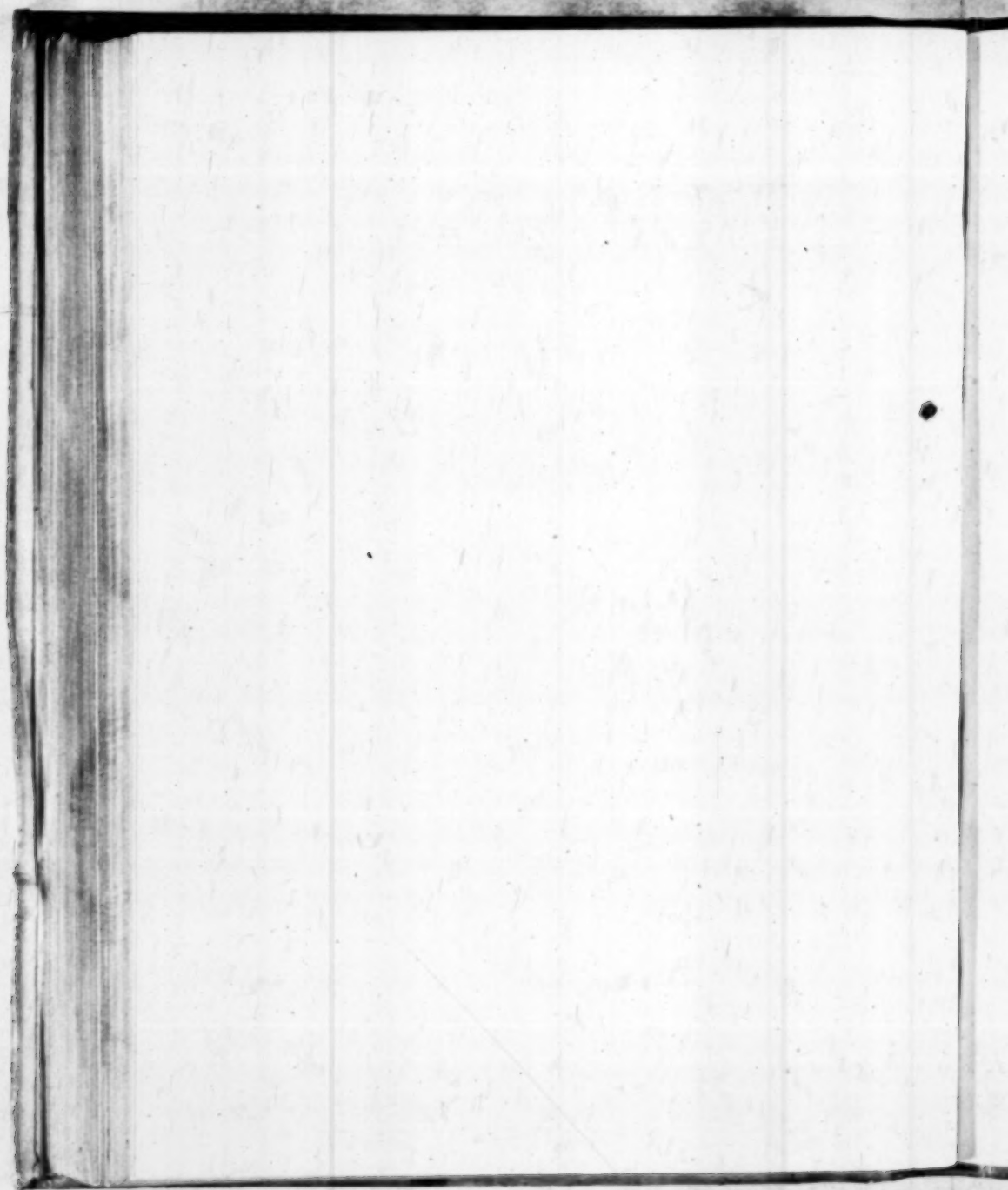
By IOHN HOSKINS, *Minister and*
Doctor of the Law.



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sold at his shop at Saint *Austens* gate.

1615.





TO THE RIGHT
REVEREND FA-
THER IN GOD, AND

his approoued good Lord, ROBERT
Lord Bishop of Hereford, I. H. wisheth
grace and happines.

RIGHT REVEREND,



O motive of this
world, but a strong
perswasion of that
zeale which preach-
ed to the heart, fur-
nished the Church,
and reformed the
Country where I
was borne, first sub-
mitted my seruice to your Lordships direction
next vnto Gods, leading me to be trayned vp
vnder your Lordship next vnto William of
A 2 Wick-

The Epistle Dedicatory.

Wickham: where the fauourable care that hath beene taken for the conuenient supportation of mine earthen vessell, to the end it might beare beauenly treasure, agreeth rather with the nature of a Father, then the name of a Patron: which as I haue been, and euer wil be ready to professe, so am I now, by this small pledge of my thankfulnessse, most willing to publish, though it cost me withall the publication of mine ignorance. God Almighty direct and protect your
Lordship.

Your Lordships Chapellan in all
duty to be commanded,

I. HOSKINS.



A SERMON
PREACHED BE-
FORE THE IVDGES
IN HEREFORD.

1. S A M. 2. 25.

*If one man sinne against another, the Iudge shall iudge
it: But if a man sinne against the Lord, who
shall intreate for him?*



Of this double pro-
position, infallibly
grounded vpon the
disproportion be-
twene God and
man, a fundamen-
tall principle of eter-
nall truth, the prin-
cipall Author must
needs be God him-
selfe; the Authour

vnder God instrumentall, was according to the

B

Text,

Text, olde *Eli*, both Iudge and Priest in Israel. Though he, good man, sinned as a Priest, that he spake not to his sacrilegious and adulterous children before, or that hee spake no more; though hee sinned as a Iudge, that hee did no more but speake; though there be many strong circumstances in the stile too conditionall, *If*; too generall, *If a man sinne*; All which betray much weaknesse of affection, that he had almost murdered the liuing seueritie of a Iudge, almost extinguished the burning zeale of a Priest, for which the Tribe of *Leui* was chosen, in the frozen and dead indulgence of a father: Yet the matter and substance of his speech, seeme confidently to depose for him, that the true degrees of sinne were intirely preferred without confusion in his iudgement.

Imagine then you see that graue ancient, reuerend personage, and those graye haire, like Snow ready to melt; thinke that you heare him, while his hands tremble, his tongue **falters**, and his head, that oracle of age, droopes out of the Chaire towards *Golgotha*, reading vnto vs at the last gaspe, in one long breath, this short Lecture, *If a man sinne against another, the Iudge shall iudge it: But if a man sinne against the Lord, who shall intreate for him?*

You haue obserued, no doubt, already, that the whole puts a difference betweene sinne and sinne. This difference my Meditations find to bee two fold: The one causall, drawne from the distance betweene the parties offended, in the two suppositions,

tions, *If one man sinne against another*, and *If a man sinne against the Lord*. The other consequent, from the different successe of offences, *The Iudge shall iudge it, who shall intreate for him?* Of these in their order, &c. First, of the former difference.

That the nature of all vertues, consisted in a point indiuisible, and all swarings or declinations from that point, offences, were equall, was out of the more iudicious Philosophers Schooles, once reiected as a Paradoxe, and can now by no meanes be receiued, as an Orthodoxe conclusion in Diuinitie. For Christ himselfe originall of truth, rule and example of life, in the 19. of *Iohn* speaketh evidently: *He that deliuered thee vnto me, hath the greater sinne*; whether his reference were to the Iewes, more forward in condemning his innocencie then *Pilate*, or to the maner of their proceeding, therefore more odious, because they sought his blood, as *Iezabel* did *Naboths*, vnder a color, and with a face of iudgment. (As, by the way 'tis a sinne of sinnes, when men force any sacred ordinance of God, appointed for preservation, against the haire, to crosse, and as it were, to stabbe it selfe in the bloudie worke of destruction) Howsoeuer, still one sinne lookes more like a *Goliath* then an other. Therefore one sinner in the Scriptures phrase iustificieth another. *Ierusalem* iustificied her sisters, *Sodom*e and *Samaria*: not absolutely, or *à toto*: that an Heathen man could denie, *Non est bonitas esse meliorem pessimo*, said *Laberius*. So *Sodom*e and *Samaria*

Ezek. 16.

ria were not good, because Ierusalem was so bad: but comparatiuely, or, *à tanto*, as we reade in the same Chapter, *Thou wast corrupted more then they in all thy wayes*. Ierusalem was so bad, that Sodom and Samaria were lesse euill. This might serue for establishment of that foundation vpon which I purpose with helpe of your attention, to raise a greater building, among sober iudgements; and for the rest, where it serues not, be it here pronounced, that the grand Muster-master of Rome, *Bellarmino*, who presseth many weake reasons, and vnwilling authorities to follow his campe and cause, with bagge and baggage, hath not onely satisfied, but gratified the most curious inquisition, with abundance in this argument: I meane, in his first booke *De amissa gratia*, and ninth Chapter, where, though he come wretchedly short of his owne proiect, to proue that some sinnes are in themselves veniall, others mortall; yet hee speakes home to our purpose, that there are moates and beames, Gnats and Camels; all sinnes are not equall, Besides differences arising out of inferiour circumstances: Their inequality, degrees and ground of aggrauation, sinnes may bee said to receiue thence whence they receiue their speciall kind and nature: for as that which made a Cockatrice a Cockatrice, makes him more exquisitely venemous then a Snake: So that which makes Treason Treason, makes it more enormous, then murder. Now their speciall kind or nature, sinnes doe deriue, some say, from the
scope

scope or intent of a sinners will; others from their objects; others from the sinnes inconformitie or repugnancie to the Law. Betweene these assertions, I doe conceiue little or no maner opposition: For they who draw the speciall nature of sinnes from their objects, vnderstand not objects in any materiall sense and consideration (as if such a reall impression vpon such or such an object, were presently concludiue of such or such a sinne.) So, that French Knight *Tirell*, the glaunce of whose arrow dispatcht King *Rufus*, should haue bene as much a Regicide as *Rauillac*, who lately killed the French King. No, they meane, that sinnes receiue their nature from their objects in a formall consideration. The will intending such an object forbidden by such a commandement, defiles it selfe with such a sinne. Better I cannot suddenly deliuer this doctrine for all capacities, then if I plainly say, sinnes receiue their nature from their aime; from their aime therefore they receiue their degrees of inequalitye. For example, whensoever the will from within giues the King of Arams charge, *Fight neither with small nor great, saue onely against the King of Israel*, that must be Treason inevitably, with such an intention to kill the King of Israel. *Saluianus* in his sixth of Gods gouernment layes downe the rule: *Semper per dignitatem iniuriam patientis crescit culpa facientis*: That sinne must needs bee sowleste, which shootes at the fairest. Therefore that sinne ascends to the highest pitch, which aims at God,

1. King. xii. v. 31

the highest Maiestie. All sinnes, I graunt, are against God, as he is the chiefeft good from whom all sinners make an Apostacie, *They haue forsaken me the fountaine of liuing waters*, and as he is that soueraigne Law-giuer, whose will all sinners doe transgresse. All sinnes aime not at God, as at their immediate obiekt, but onely the breaches of the first Table; therefore are they more heinous, then the breaches of the second. The reason; because the more principall obligation inferres alwaies a more principall guilt in the forfeiture. If you bee bound in a Recognisance to the King, tis more dangerously extended, then if you bee bound to a common person. Now the bond of obedience towards God, you yeeld, to be more principall: *Wee ought to obey God, rather then men, Acts 5.* Therefore you must graunt, that the disobedience to God is more principall, then if one man sinne against another. The common obiection against this last position, you haue often heard, that God in the sixth of *Hoseah*, and Christ in the ninth of *Matthew*, preferre mercie, a duetie of the second Table, before sacrifice, a duetie of the first: the resolution you may heare as often, that any morall duetie, though of the second Table, may challenge place of right, ~~right~~ before any ceremoniall, though of the first Table. For the Scribes confession in the twelfth of *Marke*, that to *Loue God*, and *our neighbour as our selues*, is more then all whole burnt offerings and sacrifices, holds not onely in sensu composito,

posito, but also *in sensu diuino*. Every branch of this loue is more then all whole burnt offerings and sacrifices: *To doe Iustice and Iudgement, is more acceptable to the Lord, then sacrifice, Prou. 21.* Thus farre we proceede clearely, without any rubbe at all, In these, there may be more scruple about this Hypothesis, our example in hand; How were the sinnes of *Elies* sonnes against the Lord?

Their sinnes were two. First, That they prevented the time, and were their owne caruers, in snatching perforce more of the sacrifice, then God had allotted to the Priest as his portion, *Leuit 7.*

Secondly, They lay with the women that assembled at the doore of the Tabernacle, *verse 22.* A sinne, not much vnlike that, for which *Nectarius* once pulled downe publike confession in the Church of Constantinople, and for which, I hope, wee shall neuer set vp Popish shrift againe in the Church of England. Let vs apply the same fact for substance, and ordinarie deformitie, vnto other men elsewhere. For as much as they trespassed not vpon the first, but vpon the second Table, we cannot in the sence receiued, stile them sinnes against the Lord: yet heare first what the Lord himselfe sayth, *Leuit. 10. I will be sanctified in them that come nigh me.* Then denie, if you can, that a place consecrated, the Tabernacle, and persons consecrated, Priests, aduance theft aboue theft; to sacriledge, and inhaunce adulterie aboue adulterie, to profane pollution: The scandall (I am sure) issuing out

out of these circumstances, which directly thwart his ordinance, corrupting and unhallowing consecration, redounds by consequence and reluctance to the Lord himselfe. Right so it was in those dayes, and wilbe while prouidence continues orders of men in the World, as the good Bishop speakes in the fourth of that golden Treatise, *Criminosior culpa est, ubi honestior status*: The more honourable the condition, the more reprochfull the transgression. Measure all your titles, and your places, and your callings, with this one of *Elies* house, wherewith I dare bee most bold, and make instance in the words of *Barnard*, 2. *de consideratione inter seculares*. *Nugæ nugæ sunt in ore Sacerdotis blasphemie*: Trifles are trifles among secular men: But trifles in the mouth of Priests, are blasphemies.

Thus, briefly to sum vp things, you haue heard for the generall, that offences being vnequall, take their degrees of inequality thence, whence they take their speciall kinde and nature, from their objects, not in a materiall, but a formall consideration: more plainly, from their ayme: the higher they ayme, the higher the offence. Therefore offences against God and the first, more haynous then offences against man and the second Table.

For the speciall you haue heard, that *Ophni* and *Phineas* offences, though they were for the naked fact against the second, were for circumstances of place and persons, against the first Table, and against the Lord.

Heere,

Heere, vpon any condition of acceſſe and entrance into Chriſtian affections, I would entertaine your eares a while with a few words of exhortatiō: But the hearts of moſt hearers in theſe latter dayes, diſdayning compariſon for hardneſſe of heart with the nether miſtſtone, reſiſt all ſpiritual ſtrength, & driue backe all miniſteriall forces. So that eyther they muſt rebound in prayers and wiſhes towards Heauen, or fall downe to the earth in mourning & lamentation. One while wee wiſh and pray, Oh that God would grant men wiſedome, to iudge, Diſcretion to diſtinguiſh of offences: another while we mourne and lament, Alas, that cuſtome makes neyther true conſcience, nor true difference of offences: A little ſtraying of gnats, a little quarrelling with moates, couzens the world, and takes vp the time, while beames may be winckt at, and Camels ſwallowed more conueniently. The Iewes would not enter into the Iudgement Hall, being vnder the rooſe of an Heathen man, leſt they ſhould bee defiled. O faire pretence of Religion! Yet they defiled themſelues with the bloud of Chriſt, and would not (for ſooth) admit the price of that bloud into their Corban. O the damnable turnings & windings of hypocrisie! Notwithſtanding, our praſtiſe and profeſſion comes not farre behind theirs, they ſtumbled at Ceremonies, and leapt ouer ſinnes; wee diſtaſte little ſinnes, and digeſt the greater. Marke (I beſeech you) whether we in our beſt eſtate, imitate not King *Dauid* in his worſt. *Dauid* was readie to pronounce the ſentence of death

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againſt

Iohn 12.

against him that tooke away the poore mans onely Lambe: *The man that hath done this, shall surely die:* Die he meant (no doubt) by the law of conuenience, for the manner; for by *Moses* law it was but a fourefold restitution: meanwhile partialitie will not suffer him to read death in murder, and death in adulterie, though for those sinnes the enemies of God in Gath and Askelon long to bee deliuered of blasphemies against the Lord. Aske this day a Papist, what that seruant deserues, who steales himselfe, like *Onesimus*, from his Master: what will hee say, but, The whipping post, or the house of correction? What doth hee then deserue, who changeth his God, for them that are no gods? There must be no whipping post for such a Renegado, no house of correction for a Recusant. Aske againe the Patrone of a Benefice, what shalbe done to him that embezels his neighbours goods? Hanging, he cries, were too good for Felons. What then shal bee done to him that robbes his God. *Mal. 3.* in Tithes and Offerings? Here he can see no Felonie: This is a simple theft, they call it Sacriledge. Aske any man toucht in his good name, whither he will send his reuiler? He presently curses, as if he meant to send him to hell: Be it true, or be it false, *Veritas conuictij non excusat conuictum*: The truth of the matter excuses not the guilt of the slander: hee therefore sweares no meane oathes, hee will send him to the Consistorie. Whither then shall hee goe, who dishonours Gods Name? That beares no action, cursing and swearing inferres not
any

any defamation. Thus, as in a throng, it comes to passe, that a man of lowest stature, who kept least adoe, is lifted vp aboue the shoulders of the taller, & made a laughing stocke : So in the course of this world, where sinnes of all sorts are pell mell confounded, the least are many times exposed to most shame, and censure. A poore Sea-Captaine brought before great *Alexander* for Piracie, confessed his fault, and said, Indeed I am a Pirat, because I preyed vpon some poore Fishermen in a Cock-boate : But if I had scowred the Seas as thou hast done, and robd all the world with a Nauie and an Armie, I had beene no Pirat : I had beene an Emperour. I wonder, any wittie malefactor, while hee is punished for pettie larcenie, can escape application of this Historie. Me thinks, hee should grant his fingers were to blame for a few trifling points of piddling thecuerie. But if hee had robd the bowels of Gods people, by giuing many Childrens bread in a deare yeare vnto dogges ; if hee had spoiled the Church of her right by Simonie ; God himselfe of his honour, by blaspheming ; of his seruice, by Sabbath-breaking ; he might have beene some Iustice of Peace, or some great landlord. The cause of all (that truth may be confessed, and dissimulation confuted) is, we haue peruerthed the degrees of all good duties ; we be louers of our selues, more then louers of God ; we care not for God, so much as we care for men : which conclusion in earnest, I haue heard vnhappy brought about out of iesting premises. A seruant convicted for misdemeanours be-

fore a Magistrate, besought some fauour for his Masters sake. Why? Whom do you serue, askt the Magistrate? I serue God, said the seruant. With that, his *Mittimus* was dispatcht the sooner, for scoffing at authoritie. Not long after, a great Lord sends for enlargement of this his seruant, and the Magistrate in all haste sent for the Prisoner, of whom he demanded in a rough and chiding accent, why hee told him not that hee serued such a Lord? The seruant answered, Because I thought you cared more for the Lord of Heauen. Some may smile (peradventure) at the relation, as too fabulous for this place. *Hac tamen ut res est ficta, ita facta alia est*: I would to God too much matter of Faët in the World agreed not with this fiction. But they who haue the soundest warrant, not to respect the persons, or feare the faces of men, can no more withstand the arme of flesh in humane and worldly motives, then Israel the men of Ai, while God forsooke them.

It is therefore high time for all true-hearted *Ioshuaes*, to rent their cloathes, fall downe and water the dust with teares, and blubbering prayers, *Oh Lord, what shall we say, when Israel turne their backs?* When *Elias*, who should call for fire from Heauen, loses one sillable of his name, turnes *Eli*, and besprinkles his sonnes with such cold water, *It is not well; and, I heare no good report; doe so no more*: when *Samuel*, who should hew *Agag* in peeces, relents with *Saul*, sparing the fattest for a sacrifice. O Lord, what shall wee say, when Magistrate and Minister,
the

the Israel of Israel turne their backs? This we say, Wee hope for aide from you (right Honourable, right Worshipfull) whom God hath made *Custodes utriusque Tabulae*, Commissioners to enquire, Iustices of Oier and Terminer, to determine of offences belonging vnto both Tables, as farre as they may be discovered. And can you want in this case discouerie? There are shops and houses, and Tauerne euery where, which professe their entertainment, *Aequa ibi libertas*; The Gamester, and the Drunkard, and the Whoremonger, and among the rest, which is most lamentable, some crackt piece of broken Magistracie meete there, and are reconciled with Haile, fellow; well met; vpon equall termes in cursing, swearing, and blaspheming against the Lord.

Now for the care of this Kingdome and Common-wealth, cause these cursed Associations to be dissolued; for the zeale of Gods House, appoint these *Dagons* to bee defaced, which out-braue the Arke of God; For the loue of the Inhabitants, command the signes to bee pulled downe, before vengeance importuned by sinne, pull downe their habitations; or if they stand before the simpler sort of Gods Saints vexed with their profane resorts, beginne to mutter in *Cyprians* words 2. *Epist. 2. Consensere in ira peccatis, & cepit esse licitum, quod publicum erat*: The Lawes consent vnto sinne, and that beginnes to bee lawfull, which was before common and customarie.

Not to perplex your attention with diuers inter-

pretations following vpon the diuers both significations of a Noun, and Coniugation of a Verbe, in *Hebrew*, nor yet to enlarge mine owne ground by resolution of iudgement, into seuerall acts of iudicarie proceeding, from the summons to the sentence, (all which, Lawyers deduce from Gods owne example, in the first sinners conuiction) but briefly to prosecute the different successe, of sinne against a man, and sinne against the Lord, of the one it is heere pronounced, *The Iudge shall iudge it*: There can bee no societies amongst men, without hope of indifferencie; no hope of indifferencie, where one man sinnes against an other, without some satisfaction; satisfaction may be sought many waies, no way enforced, but by iudgement. To make a Iudge, two conditions must concur at the least; the one, outward Warrant or Commission; the other, inward inablement or sufficiencie: For the former, iudgement is not euery mans worke; I confesse, extraordinarie designs of Justice the Scripture mentioneth: Such as was that of *Iael* and *Phineas* without specification of warrant; they had (no doubt) the substance of authoritie from priuate reuelation, though they wanted the solemnities of authoritie from publike deputation.

The widow in the Parable, *Luke 18.* tooke the direct course in comming to the Iudge, and saying, *Avenge me of mine aduersarie. When they haue a matter* (saith *Moses*) *they come vnto me, and I iudge betweene one another, Exod. 18.* The later condition of enablement or sufficiencie, requires many vertues

tues and perfections ; All may bee reduced vnto knowledge and conscience. First a man of knowledge must bee Iudge. *Deut. 1. 13. Bring you men of wisdom, and of vnderstanding, and I will make them Rulers ouer you.* Every man iudgeth best of that which he knoweth. *Paul* thought himselfe happie, being to make his answer before King *Agrippa*, who had knowledge of all customes and questions among the Iewes ; whereas on the contrarie, *Ignorantia Iudicis, calamitas innocentis*, *Aug. 19. de ciuit. cap. 6.* The Iudges ignorance, is the innocent mans calamitie. Yea, ignorance at the Barre may preiudice it selfe or one mans cause ; but ignorance on the Bēch, doth preiudice all the Countrie : for either it must determine causes by hap-hazard, or frame weake resolutions out of her owne shallow braine, as Spiders spinne their Cob-webbes out of themselves. Now the poore men come to the Court, to haue their hearts relieued with some sentence of equitie, they come not, to haue their hopes deluded with a Lotterie, or their eares delighted with a ierke or trick of Poetry. The other inabling perfection, is conscience. A man of conscience must be Iudge, *That he may walke with David, Psal. 101. in the vprightnesse of his heart* ; neither stooping to rewards, as *Samuels* sonnes : for such Iudges doe wrap vp a matter, as the word is, *Mich. 7. 3.* Sometimes giue me thy siluer for thy sinne by commutation, and sometimes beare with mee, Ile beare with thee, by compensation : nor yet winking at iniustice for fauour with *Eli* heere, whose condemnation

Act. 26.

nation proceeds out of his owne mouth: *The Iudge shall iudge it.* He was Iudge himself; he did not iudge it. Yet I would not be conceived in a wider sence, then I dare speake. You shall banish some iustice, if you banish all fauour out of iudgement. The Imperiall Lawes, though they detest respect of persons, yet, I am sure, fauour the Defendant more then the Plaintiffe; and by the municipall Lawes of this Land (as I haue heard) a Barre to common intent is good, whereas a Declaration must containe precise forme and certaintie. The reason I take to bee that of the Ciuilian, *Actor instructus accedat oportet*: and the reason of that reason is, because actions are according to nature, more in our power then passions. To bee short, fauours within the cause, not fauours without the cause; legall fauours, not personall, are in iudgement considerable. A Iudge, after the manner you haue heard qualified, stands bound in reason to execute the proper act of his function; for *the iudgement* (as *Iehosaphat* spake) *is the Lords*, 2. Chron. 19. Therefore are Iudges a liuing kind of instruments. You know, the nature of instruments consists in vse and operation; wheresoeuer you finde instruments without operation, as in the *Psalme*, *They haue eyes and see not*, you finde Idols. The speech then is as naturall and agreeable, when wee say, *The Iudge shall iudge it*, as when we say, *The eye shall see, the eare shall heare*; they be the Ministers of God, *ἡς αὐτὸ τὴν ὁμοκαρτερίαν*, attending continually on the same thing. Therefore in those dayes, when Kings themselues were

were Iudges, (such dayes there were, howsoever the French advocate dispute against it, as vnbesitting Maieftie) in those dayes a widdow comming as *Xiphilinus* and *Spartianus* say, to *Adrian*, but, as *Plutarch* relates, to *Demetrius* and *Philip*, to seeke for iustice, and being answered, hee was not at leisure, replied, *Noli igitur regnare*: Be not at leisure to bee King. The euent bids me beleuee it of *Philip*; for I finde, that his neglect of *Pausanias* suite, when he came to be righted against *Attalus*, was the cause why *Pausanias* killed him. Therefore if a Iudge, he shall iudge it.

So haue you heard the meanes of mediation, when one man sinnes against another, a man with warrant from without, sufficiencie from within, both of knowledge and conscience, whom the German calls in a significant word, *Bidermann*, *Vtriusque virum*, awards for euerie dammage, a satisfaction. *Gallio* tolde the Iewes, If it were a matter of wrong or euill deed, he would, according to reason, maintaine them. *If one man sinne against another, the Iudge shall iudge it.*

A benefit more knowne by experience in England, then euer it was in Israel, God be blessed; and blessed might we be, if it were acknowledged with thankfulness. They had their counsell of three, their lesser *Sanedrim* of three and twentie. Their greater *Sanedrim* of threescore & twelue: to which our Saviour alludeth, *Matth. 5*. We haue more for number, better for conueniencie, for all causes spe-

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rituall

rituall and temporall, ciuill and criminall, pecunia-
rie and capitall. *Samuel* amongst them *went about*
yeare by yeare to Bethel and Gilgal, and Mizpeh, and
iudged Israel in all these places. More then one *Samuel*
amongst vs, more then once in the yere, visit all the
great Cities of our Kingdome, in such maner, that
neyther offenders haue any long respit to reflect
vpon themselves, view their own strength, and take
incouragement; nor any else iust cause to complaine
against the publike triall, since they stand or fall at
home by the deposition and verdict of their neereſt
neighbours. So much of that sinne, for which there
may be some mediation.

That the sinne of *Elies* sonnes was a sinne against
the Lord, I haue shewed alreadie; the successe in
this last sequel, being the want of true successe, bids
vs search somewhat deeper into the maner. Great
was that darknesse, whereat Christ, the very light
of the world, did wonder, and aske the question,
How great is that darknesse? So strange must that of-
fence bee here, of which the High Priest himselfe,
best acquainted with all the meanes of atonement,
proposeth this interrogation with admiration, *Who*
shall intreate for him? Compare *Protaſis* with *Apo-*
doſis, sequel with sequel, the former with the latter, as
they stand in opposition, what doth the former af-
firme? No more but a ciuill and humane mediati-
on, for a temporall satisfaction. What then doth
the latter deny, by the rules of opposition? no lesse
then Religious or Diuine intercession for eternall
satisfaction.

Here

Here may we behold some Symptomes of that disease, for which there is no Balme in Gilead, some signes of that sinne wee commonly call the sinne against the Holy Ghost; not that it is against the third person of the Trinitie, as hee is the third person, more then against the first or second: But because it is against the function and operation of that person, vpon whose office depends mens conuiction and mens illumination. This sinne is a sinne of men *enlightned, who haue receiued a taste of heauenly gifts, Hebr. 6.* Who more enlightned, who receiued more in their times, then the Priests of Israel? This sinne contemneth Christ, it *treadeth vnder foote the Sonne of God, Heb. 10.* Their contempt could reach no neerer to the truth: they contemned the type, *Wherefore haue you kicked against my sacrifice? Vers. 20.* For this sinne *there remaineth no more sacrifice, Heb. 10.* The wickednesse of *Elies house shall not be purged with sacrifice for euer, the next Chapter, Vers. 14.* The Apostle, *1. Iohn 5.* termes this sinne, a sinne vnto death, meaning vnto death *καὶ ἰς θάνατον*, with that fearefull addition, *I say not, that a brother shall pray for it.* Of those it is said, The Lord would slay them; and if a man sinne as they sinned against the Lord, *Who shall intreate for him?* This generall Apostacie wherein a man, and all that is in him *totus*, fals from God, and all that belongs to him *à toto*, for a time beyond all times: for all effects of sinfull perseuerance, *in totum*, shall neuer be forgiuen, *Matth. 12.* The Schooles yeeld a

reason of this vnpardonablenesse, peradventure (though the speculation bee curious) some may quickly conceiue it, the defect is pardonable where the will may pretend feare of excesse. A sinne of ignorance is pardoned, as *Pauls* persecuti-
 on was, because a man may affect too much know-
 ledge with *Adam*; and a sinne of infirmitie, as *Peters*, deni-
 all is pardoned, because a man may affect
 too much power and soueraigntie with the An-
 gels: but a sinne of malice is vnpardonable, because
 a man can neuer affect too much loue. I remem-
 ber, *Bernard* vpon the Canticles hath a pleasing
 straine, in proouing, that there is nothing but loue,
 wherein a man may contend with God himselfe.
 But the plainest reason why this sinne is incurable,
 is, because it strives against the cure: as a mad man
 wounded, will not suffer his wounds to bee bound
 vp, but fights with the Phisitian or Surgion. To
 draw towards a conclusion. The partition Wall is
 taken downe, the Vaile of the Temple rent, the
 Temple it selfe, with all the discipline of the Tem-
 ple, is abolished; Christians now are all Priests,
Apoc. I. Witnesse their separation from the world;
 they are a *chosen generation*, witnesse their dedica-
 tion vnto God. *They are* (saith *Peter*) *a royall Priest-
 hood*. The very bridles of the Horses, as we reade
 in the end of *Zacharie*, haue vnder the new Testa-
 ment the same inscription, which was vpon the
 high Priests forehead, *Holinesse to the Lord*. From
 the top of these high prerogatiues wee may fall; if
 we

we doe fall, more deeply and dangerously then euer did these sonnes of *Eli*, these Priests of Israel: yea *Julian* and *Latomus*, and *Ecebolus*, and *Franciscus Spiera*, and many hundreds more, might wee send effectuall summons to the dead, would quickly resolve vs, that a man may proceed in sinne beyond all comfort, in his owne conscience, being *autortus*, damned of his owne selfe, *Tit. 3. 11.* Beyond all interest in the Churches deuotion, *Thou shalt not pray for this people, neither lift up crye or prayer for them, neyther intreat me: for I will not heare thee, Ieremie 7.* Beyond all claime vnto Christs satisfaction, it shall neuer bee forgien, *Matth. 12.* Wherefore with humbleness of spirit, and trembling consideration of all tentations, keepe your selues betimes, and a farre off (beloued) from the terrour and amazement of this hopelesse inquirie, Who shall make request for vs? Whether you pronounce iudgement, as Iudges, or assist and learne iudgement, as Iustices, or debate and open iudgment, as Lawyers, or enquire as Iurors, or depose as witnesses, thinke that your soules best health and spirituall constitution consists in your integritie; the least cracke therein, a great Diuine calls *solutionem contineui*. The Apostle, before him, called it a *shipwracke*: when this shipwracke is once made, out runnes all loue of God. So much euery man weighes; so much euery man is worth, as hee loueth God. *Amor meus pondus meum*. When this is once gone, and wee bee brought to the balance, no wonder, if like

Baltasar, we be found too light, no wonder, though the weight of Reuerence, and the weight of Authoritie depart from vs; no wonder, if hee who powres contempt vpon Princes, make vs, though wee were as great as *Antiochus*, euen such as hee is called, *Dan. 12.* a vile person. Therefore as you loue your liues, and loue your soules throughout all the transitorie, temporarie, momentanie course of this world, euermore preserue the life of your liues, and soule of your soules, your integritie.

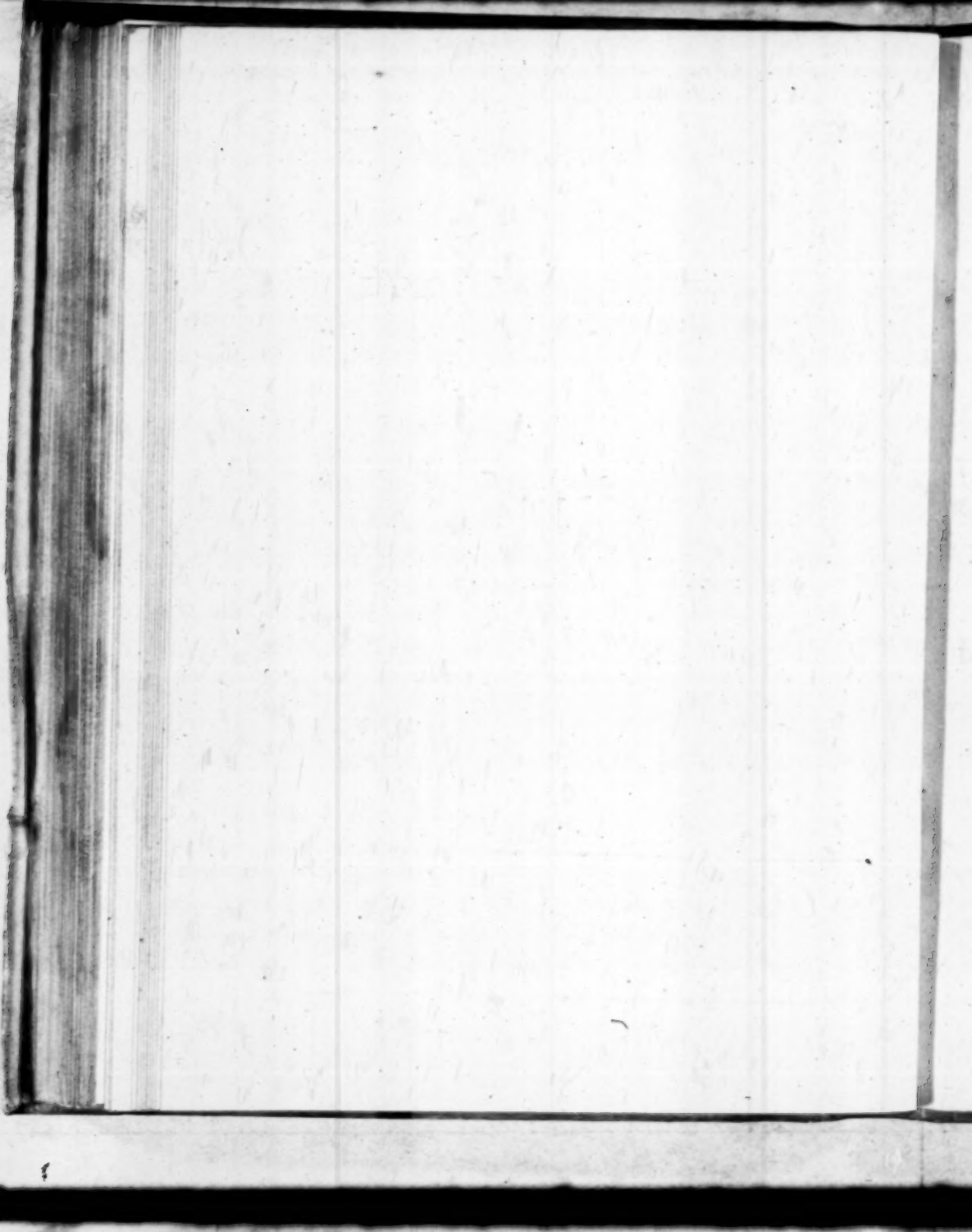
You haue now heard the speech of a Iudge and Priest of Israel, opened by a Priest, before Iudges of Israel: if I haue failed in shewing the dutie of a Iudge, God (I hope) and you will pardon mine vntained desire, to doe the duetic of a Priest; and as you are receiued in the common opinion (right Honourable) I speake it for your future incouragement, not for any flattering incroachment) as you are receiued and renowned for great learning and patience, so I pray God direct your learning, where I haue beene defectiue to your owne soules instruction. But for your patience, let my freedome and boldnesse of speech this once so farre forth ingrosse it, that there may bee none left in store for those offences against which I haue spoken; and I haue spoken.

Most gracious God, & louing Father, grant that thy holy Word may teach vs; grant that thy holy Spirit may work thy word into vs; grant that thy holy Son, who sits at thy right hād, may make inter-

tercession, and assure vs of that intercession which
hee makes for vs, that wee may put a difference
twixt sinne and sinne; that wee may make a con-
science of all sinne; that we may preserve our
integritie; that we may neuer bee brought
to this comfortlesse perplexitie,

*who shall intreate
for vs?*

A





A SERMON

PREACHED AT

PAVLS CROSSE.

ZACH. 5.4.

I will bring it forth, saith the Lord of Hostes, and it shall enter into the house of the thiefe, and into the house of him that falsely sweareth by my Name, and it shall remaine in the midst of his house, and shall consume it with the timber therof, and stones thereof.



Mongst those diuers manners, wherein God at sundry times spake by the Prophets of olde, doctrine & vocall predictions were vsually sealed either with ocular or spirituall representations. And though wee might
 E alto-

altogether vntaught by predeceffours, other Seers in Israel; yet his owne personall experience could not choose but acquaint him with this lively methode of Illumination. For being, as *Iustin Martyr* truly iudgeth, transported in an extalie, First, he beheld a man riding on a redde Horse, doubtlesse Christ himselfe readie prest, and vp in armes for his Church: then foure hornes; foure (belike) of the Churches chiefeft enemies; next, a man with a line in his hand; a type of the Cities building: after that, a contention betweene our High Priest *Iehosuah* and Satan his and our maine aduerfarie. In the Chapter immediately precedent, the riches of Gods Spirit, vnder the similitude of a golden Candlesticke. Thus, as *Argus* his head in the Poet was full of eyes, in the face and former part of this prophecie wee finde nothing almost but visions. The last, and neereft in affinitie to my present message, is the semblance of a flying Booke; not like the bookes wee reade, bound vp in many leaues, whereof euery one carrieth his seuerall latitude, but after an ancient fashion, with one, folded about a rouler in manner of a Pedegree. *The Heauens*, sayth *Esay* 30. *shall bee folded like a booke*, that is, like such a booke. Now, whether this volume noted a cause of wrath, some Catalogue of hereticall positions, quickly disperfable throughout the world, suppose (for example) the Councell of *Trent*, or if you will, the Romish Canon Law which iustifies men, notwithstanding, theft and periurie; or else an effect of wrath, a denuntiation of some speedie iudge-

iudgement from Heauen, against theft and periurie, the number of Interpreters is more equally diuided, then the weight of their interpretation. Farre bee it from my simplicitie to censure or restraine their spirits, who collect hence higher mysteries by faire probabilities: but in the beaten path according to the letter, This is the curse that goeth ouer the whole earth. *Rabbi David* conceiueth in regard of vengeance written both within & without, the curse of the thiefe appearing on the one side, the curse of the false swearer on the other. Yea the originall word in the third verse, whose doubtfull signification ministred the chiefe cause of different construction, is translated by none of the worst Hebricians, not after the metaphoricall sense, *shall bee pronounced innocent*, but *shall bee cut off*, according to the sence naturall. Naturally the word doth import a kinde of riddance, no kinde of acquittance, a desolation rather then an absolution. And that I may not holde you long in the first entrie, come neere and see the whole phrased of my Theme of it selfe directing vs throughout vnto matter penall, supposing that which all threatnings doe suppose, matter criminall. Where since your religious attention stands arrived past all danger of farther difficulties, bee pleased, I beseech you, to survey

First, The publication of the curse, *I will bring it forth, saith the Lord of Hosts.*

Secondly, The surprisall or inuasion, *And it shall enter into the house of the theefe, and of him that falsely sweareth by my Name.*

E 2

Thirdly,

Thirdly, The continuance, *and it shall remaine in the midst of the house.*

Fourthly, The effect or consequent of it, *and shall consume it, with the timber therof, and the stones therof.*

Of all which, as God shall enable, in order: and first, of the publication, *I will bring it forth.*

~~First~~, When Mercie hath almost spent her spirits in words of forewarning prophetic, Iustice ariseth to gird her selfe for workes of reuenging providence; so the curse, which was published before by reuelation, shall now be published in execution: in execution certaine and infallible. *For the zeale of the Lord of Hostes shall bring it forth.*

Bring it forth. Therefore your eyes shall behold an execution visible and exemplarie. First, admit in sobrietie the ratification of this extraordinarie curse for a part of his counsaile, then followeth an absolute infallibilitie. *My counsaile shall stand, and I will doe whatsoever I will. Who hath resisted his will?* wee were best say. None without assignation of seeming instances; lest *Augustine* in the hundreth Chapter of his *Enchiridion* presently reply, *Hoc ipso, quod contra voluntatem Dei fecerunt, de ipsis facta est voluntas Dei*: in that wherein the will of God was not done by them, the will of God was done vpon them. Such an vniuersall Soueraignetic clearly perceiued in the Lord of Hostes, might well moue *Saint James* (by occasion of certaine Marchants in his time, who so deliberated aforehand of their future employments, that they scarce once looked vpwads) to teach all humane language

Isaiah 46.10.

a most necessarie Parenthesis, *If the Lord will, or if we live, wee will doe this or that.* Which when a King of this Land, 'twas *William Rufus*, sometimes omitted, threatening to make a bridge from the rockes of Wales over into Ireland; a Prince there vnderstanding of his irrespectiue speech, boldly professed, he neuer feared that mans coming, who would so presumptuously determine in a confidence of his owne strength, without due reference vnto Gods determination. None but the King of Kings hath right vnto the stile Imperiall, *I will, or will not*, without all limitation, because his will and power bee matches only, his decrees are alwayes attended with answerable successe of euents vneuitable.

James 4. 15.

Secondly, forasmuch as the *secret things belong to the Lord, but the things revealed belong to vs and our children*; affoord this curse the common acception of a doome, which proceedeth from God none otherwise, then as a meanes of bringing his counsell to passe, being pronounced out of mens desert and morall disposition, yet can it brooke no other condition, save the condition of mens repentance, *If this Nation against whom I haue pronounced, turne from their wickednesse, I will repent of the plague I thought to bring vpon them, Ierem. 18. 8.*

Deut. 29. 29.

Properly God is not as man, that hee should repent, 1 Sam. 15. but speakes as man. *Nonit Dominus aliquando mutare sententiam, nunquam nouit mutare consilium*: God changeth his sentence, he changeth not his counsell. Nay so farre are the alterations of any or all inferior things from fastning vpon him, but

Luke 12.

2 Sam. 12.

the least imputation of mutabilitie, that if any second causes exigent doe cease or change, that verie cessation or mutation is from the first causes intendement. But in case they persist in their impenitencie, *the consumption decreed shall overflow with righteouſnesse, Isay 10.12.* Then to close vp the passage, or hinder the course of diuine iustice by mortall meanes, will bee more impossible, then for a man to stoppe the violent inundation of the Sea with his armes, or to force lightning, and beate it backe againe into the cloudes with his breath; for *the Lord of Hosts will bring it forth. There is nothing couered that shall not be reuealed, neyther hid, that shall not be knowne: sooner or later the madnesse of Hypocrites shall bee made euident, if not in the sinne, as Iannes and Iambres furie, yet as both Dauids and Ierabels, in the punishment: They did it secretly, saith God, but I will doe this thing before all Israel, and before the Sunne: so shall the Name of the Lord of Hosts be famous in euery sinners infamie.* There is another vision in the ſeuenth of *Daniel*, very neere allied to this in signification, where it is said, *A fierie streame issued out and came forth from the ancient of dayes, thousand thousands ministred vnto him, and tenne thousand thousands stood before him: That streame was this flying Booke, and that Ancient of dayes, is heere the Lord of Hosts. I will bring it forth, saith the Lord of Hosts.*

A Meditation whereunto their hearts, of all this great assembly, should in reason lay principall claime, who take place neereſt on earth to the Lord
of

of Hostes; called after his owne Name, seated on his owne throne, armed euery way with his owne authoritie; *Bring forth*, O yee sonnes of the most High, *bring forth* your fathers iudgement, in imitation of your father. *For let mercie be shewed to the wicked, yet will not hee learne righteousness*, *Isai. 26.* Nay, your cruell pitie towards such, like water powred out vpon Lime, doth in stead of quenching, kindle the rage of their iniquitie; *Because sentence against an euill worke is not executed speedily, therefore the hearts of the sonnes of men are fully set to doe euill.* Though in matters of farre lesse importance, execution may bee suspended a while, because the Iudge must rather steppe, then stumble from a verball to a reall preiudice, yet capitall causes regularly require more peremptorie proceedings. They that alleage against expedition here, the life of a man which is precious in all Lawes, are easily answered with the very name of a Church or Common-weale, more precious: and where two such fauours meete together, fit it is the part should stoope to the whole, the priuate to the publike. The life of good men, I farther graunt, for whose sakes not onely the great Cities of a Kingdome, but the great Kingdomes of the world doe stand vpright, may be iustly thought a publike treasure. To them must that in the fourteenth of the *Proverbs* be restrained, *In the multitude of the people is the honour of a King.* But Kings are abused, and Kingdomes pestered, Religion it selfe discountenanced, and all they, that in desperate times dare
keepe

Eccles. 8. 11.

keepe a good conscience, discouraged in the killing
preseruatiō of the wicked.

Cui malus est nemo, quis bonus esse potest?

How shall men euer beleue that hee will prooue a
backe of defence vnto Gods friends, who wants
all edge of courage against his enemies? *Be wise*
then, O yee rulers; be learned, you that are Iudges of the
earth, that iudgement may droppe downe like raine, euen
like the former raine. Betimes will I destroy all the wic-
ked of the earth, that I may cut off all the workers of ini-
quitie. But if you prolong the triall in your decli-
ning dayes, as the Sunne setting stretcheth the
shadowes of the Euening, deferring that businesse
night after night, which *Dauid* made his mornings
worke, Gods people feare to presage, what may
become of you and your houses? onely thus much
they bee perswaded with *Mordecai*, that helpe and
comfort shall appeare vnto them out of an other place:
They will open their griuances vnto an higher
Iudge, no Iudge dormant, whose sentence is no
dead letter, but a piercing Oracle, *I will bring it*
forth.

Gods Will cutteth off all hope of impunitie: *I will*
bring it forth: Gods forth cuts off all opinion of se-
crescie. Sinners shall heare and feare; all eyes shall
see, and every mouth acknowledge, that vengeance
that rough hand-maide of heauen, remaineth still
a Virgine, neither power can force her, nor wealth
winne her, nothing in the world corrupt her. And
thou monster of men, who wilt not learne; though
God bring his iudgements to light, as it is *Zephan. 3.*

Euery

Psa. 101. verse 8.

Ester. 4. 14.

every Morning; say no more in thine heart, *My Master is gone into a farre Countre. Tush, hee seeth not, the vision is deferred; where is the promise of his coming?* Suppose thy selfe one of those scape Goates, in whose temporarie retriement, the Iudge of all flesh doth but represent the necessitie of his last Assises, yet for thee to conceiue the first motion of a theeuish cogitation, were as much in his sight, as to steale this Booke out of this hand before all these witnesses. If *Linus Drusus* an Heathen, in the second Booke of *Paterculus* his Historie, when a master-workman offered him to build him an house free from the sight of all men, desired him rather, if he had any skill, to build it so, that al men might see whatsoeuer hee did; much more should Christians order both their hearts and their hands, as though their houses, as though their bodies were transparant. God sees already, and men shall behold our shame hereafter: in the meane while, to reuel all our life, were as desperate a madnesse, as if some malefactor should swagger at the Gibbet foote, because there are some fewe rounds of a ladder betwixt his necke and execution. For yet a little, euen a very little while, and behold the Iudge in the cloudes, the onely visible person in Trinitie, ouer a place, though not the same, yet as conspicuous as the valley of *Iehosaphat*, the Bookes all open, and the secrets of all hearts manifest. In that bright day must Hypocrisie, the cold glow-worme of the night, lose her vaine-glorious shining. All they,

F

whose

whose tongues were the tongues of Mountebanks, whose hands were the hands of Painters, whose liues were the liues of Players, while they neither did what they said, nor said what they did, nor were in any point of their dealings like their appearance, must appeare in their likeness: the inside of all things must be turned outwards, and painted sepulchres of stones shall spue out many more painted sepulchres of men. *I will bring it forth, saith the Lord of Hosts.* Then and there certainly, peradventure heere and before that time; it may bee, while these wordes are in thy memorie, my Prophets vision may crosse thy braines; the wings of this Booke may flutter over thy drowzie conscience, vntill out of a furious paroxisme thou maist vent this hideous exclamation, *O the Booke, the Book!* amongst the rest of thy frantike imaginations. A terrible supposition may some man say: but terrors are no wonders, when God comes to Iudgement. Would hee proceede in a peaceable and iudiciall manner; what might not a trembling sinner feare, when hee can no more flie the power of his Iudge about him, then hee could stand still, if there were an Earthquake vnder him. There is no matter of appeal, no Writ of errour lies against this Iudge, though hee bee both Iudge and partie; because hee can be neither ouerborne nor ouerseene. But heere farther the Iudge, vnder the name of the Lord of Hosts, that is the King of glorie, who can muster out of the dust plagues against Princes, issueth out
in

in a Martiall manner, like that strong man, *Luke 12.* ready to make a breach into the houses of theft and periurie, which is the surprisall or inuasion, my second generall part; where I will craue leaue to single the parties surprized, because the difference of their sinnes asketh a distinct examination. *It shall enter into the house of the thiefe, and into the house of the swearer, &c.*

2. Betweene the strictnes of Hebrew & Greeke Etymologies on the one side, which appropriate the word vnto secret thefts, and the largenesse of most expositors on the other side, which extend it to the breach of the whole second Table, wee may finde surest footing in the middle way, while according to the Scriptures vse, and Saint *Augustine* his description in the threescore and eleuenth question of his second booke vpon *Exodus*; wee take theft heere for vnlawfull vsurpation of another mans goods; therefore vnlawfull, because the owner was vnwilling, whether deprived of his substance without his knowledge, by fraud and close cariage, or with his priuitie, but against his consent, and that eyther his full consent, as by violence and oppression, or his consent in part, as in the practised exaction of couenanted interest from distressed debtors, who wish with all their heart, that creditors would lend according to the nature of loane (a contract of meere gratuitie) their money according to the nature of mony, which is an appointed instrument of exchange vncapable of such mon-

strous improvement. All these may seeme comprehended in the Apostles exhortation (1. Theſſal. 4) *Let no man oppresse or defraud his brother in any thing: for God is an auenger of all such things: the flying Booke doth houer ouer all their heads.*

Whatſoeuer may bee spoken of this argument, muſt ſuppoſe this plaine principle, that every man is not owner of euerie thing; the principall right of all outward things God hath reſerued to himſelfe, therefore the Iſraelites did not properly robbe the *Aegyptians; Deo miniſterium praeſtauerunt*: God himſelfe by a ſpeciall commiſſion entitled them thereto: yet hath hee committed to the ſonnes of men a right of uſe and diſpenſation agreeable vnto reaſon, which asketh that things in nature perfect, ſhould ſerue creatures of more perfection; wherunto, for the auoyding of diſorder, a generall diſtinction of ownages, was added by the Law of Nations. For I reckon the Lacedemonians opinion of theft, that it was an allowable exerciſe of Martiall diſcipline, a paradoxe only of ſome men who *withheld the truth in vnrighteouſneſſe*, which beſides ſuppoſeth what euer I haue ſaid; becauſe there can be no theft, where there is no diſtinction of ownages: afterwards as experience perceiued, that the common Aſſe was neuer well ſaddled, more ſpeciall proprieties with designation of euery mans proper portion,

— *meus eſt hic ager, ille tuus,*
entred in by lawes poſitiue. Theſe bounds are ancient

cient bounds, the curse of *the flying Booke* must light vpon their houses, who labour to remoue them, whether they teach others so to doe, as Anabaptists & elder Heretikes called *Apostolici*; or do it in their owne persons, as theeues and oppressors. For when the chiefe Lord hath beene no lesse carefull of fencing his Tenants possessions, then in the maintenance of his owne homage and seruice, writing downe, *Thou shalt not steale*, with the selfe same hand with which hee wrote, *Thou shalt haue none other Gods but me*: What singular ingratitude raigeth in them, who reioyce in the spoiles one of another? The verie Law of charitie being trodden vnder foot, seemes in a greeting accent to demand, *Si sterilitas in ignem mittitur, rapacitas quid mereatur?* Nor are the lawes of men written in bloud, which in the censure of this vngratefull and vncharitable sinne exceed the punishment of *Moses Iudicialis*, amongst a multitude of offenders; which is caused not only by the fiercenesse of a wilde Nation, but by the wantonnesse of a peaceable Nation: For the latter is no lesse powerful then the former, to quicken our originall corruptions, in whose iudgements *stolne waters are sweet*; *Aliena nobis, nostra plus alijs placent*.

It is high time for the grand *Cacem* of this Westerne world to looke about him, how he may defend himselfe, and all his Italionated emissaries, from the curse of this *flying Booke*. For, not to mention that spiritual sacriedge, whereof good Doctor

1. Tim. 6. 5.

Taylor complained in a dreame; *Theeves, theeves, robbe God of his honour*, nor yet to pursue the manifest Leger-demaine of all their Diuinity, whereof the fittest title & inscription, in my conceit, may be that of the Apostle: *Vaine disputations of men of corrupt mindes, destitute of the truth, who thinke that gain is godlines: because it emptieth it selfe frō point to point, into the Churches treasure: their vnequall exchange of lead for gold, which the French Lawyers account no better then robbery; and the practise of Priests and Iesuites, who, like the two Neopolitane theeves, Pater noster, and Aue Marie, under pretence of long prayer, deuoure widdowes houses, might tell them, that their iudgement and damnation sleepeth not: The flying Booke shall enter into the house of the thiefe.*

Thus farre while a Preacher walks in the generall, describing the nature of theft, declaring the equitie of the Lawes against it, or otherwise declaiming against strange theeves abroad, euery man can be master of his owne patience; descend hence vnto conclusions and applications, *Thou art a theefe*, thy trade is a theeuish trade; Kings Courts, and great Cities will quickly report, that the Preacher did forsake his Text, & cleane mistake his Auditory; giue mee therefore leaue, for mine owne part to professe, that no childe of the Prophets should be lesse troubled with *Ionahs* passion, would Gods mercy make me this day a liar, and your innocency my speeches all impertinent.

It

It was an honest opinion of antiquitie, that theeuery should lurke altogether, among the brethren of base degree without preferment; as I could proue by the speech of *Iarchas* out of *Philostatus* in the life of *Apollonius*, which *Saint Ierome* vpon the second to *Titus*, ascribeth to a namelesse Author: whosocuer he were, when a Magistrate was comended in his presence for being no theefe; A good commendation, said hee, for a seruant, if besides he be no runnagate. To which relation *Saint Ierome* addeth this *Epiphonema* of his owne, *In tantum furti suspicio ab omni libero debet esse aliena*; so farre must euery free-man be, from all suspicion of theeuery. We may likewise say, what men should be, supposing them for the present farre otherwise. Without flattery, to paint men as wee find them; the lamentable ruines of many decayed estates in this Land, bid mee make an humble suite to freemen, and rich men, and Gentlemen, to Lawyers, and Iudges, and Magistrates; that they would thinke it no scorne to be no theeues. If all theeues lurke in corners, or onely scowre the plaines; what meanes my Prophet? why doth hee mention such a one as dwels in a house, and that house his own? *It shal enter into the house of the thief.* Without all question the selfe same sinne, as the selfe same riuer passing through diuers regions, receiueh diuers appellations; In the Church tis Sacriledge and Simony; in the place of Gouvernment tis oppression and tyranny; in the place of Iudgement

Amos 8.

ment, tis corruption and briberie; and when the River swels vp to the *banke*, tis Vsurie. Consider and compare these aright, and I dare vndertake, they that lie in ambushment betweene Ierusalem and Iericho, shall be iustified as no theeves in comparison. Alas, these be trifling Treuants, scarce their owne crafts-masters, quickly discovered, apprehended, committed and fettered in chaines of iron, while the greater abide at Ierusalem, stalking about the streets in chaines of gold. As this glorious port was purchased either in the Country, by racking Tenants, improouing Leases, inclosing Commons; or in the City, by diminishing quantities, corrupting qualities, or taking opportunities by obseruing the seasons of dearth, and scarcitie; by lessening measures, and falsifying ballances; by mixtures and blendings, and other sharking sophistication, which *The Lord hath sworn*, by the excellency of *Iacob neuer to forget*: so must it be maintained by no dribblets; but by the pound, & vnder some great countenance of authority. There a small booty will not serue the turne: Mice indeed may be nibblers, and liue, when the Cat that keeps them, proues to be of an eating kinde: twentie to one shee deuoures more at one bit, then the poore Mouse would haue done at twentie. So, great men turning theeves, can be satisfied with no lesse, then *a man and his heritage*, especially when greatnes is accompanied with an ambitious desire of growing yet greater, *ὅτις αἶψά καὶ πάρος ὅτις μὴποτε γνησύνται δόξα*

καὶ, a Serpent must eate a Serpent, before it can bee a Dragon. You may see the heads of *Iacob* in the third of *Micah*, slaying, and chopping, and dressing the people as in a day of slaughter; and the gouernours of *Ierusalem* in *Zeph.* rauenuously deuouring them raw, like wolues in the euening; and are these no theeues? no, they be murtherers.

χρηματα γὰρ, ψυχὴν πλεονεξίας ἀποκτείνει, betwixt life and liuing there is no such wide difference: cut but the poore mans purse, hee thinkes you cut his throat, and the throat of all his children. Such an vnmercifull cut-throat is oppressi-
on, a sinne which the poore man cannot commit, though he would: Saint *Iames* accounts it the rich mans peculiar: *Do not the rich men oppresse you by tyrannie? doe they not drawe you before iudgement seates?* yet of all men, they can plead in themselves no necessitie. *Men doe not despise a thiefe* (saith *Salomon*, *Prou. 6.*) *when hee stealeth to satisfie his soule, because he is hungrie.* They can plead in others no superfluity, for they robbe the poore: Now hee that oppresseth the poore, reproveth him that made him. Let not then the motion sound harsh, in great mens cares, that they would not disdain the commendation of no theeues. O that they would strip themselves of that pompe and state, wherewith iniustice hath clothed them, but for one moment, and consider if they were to beginne the world, how many poorer then themselves would feare to bee bound for their truth and honestie! I would to God they would search their owne

Iam. 2. 6.

G

hearts,

hearts, and ransacke their owne consciences, and make a strickt inquisition after every suspected passage of their liues. At this instant I hold it not impossible, that some man in his owne bosome may discouer and attach a thiefe. Tell mee, beloved, do you not find him full of fetches, pretences, & excuses? Beleue him not, spare him not, fauour him not, shriue him to the proof; arraign him, condemne him, punish him; punish him in the body, by fasting & mortification; punish him in the soule, by repentance and contrition; punish him in the purse, by works of charity and restitution. Thus if *you would iudge your selues, the Lord would not iudge you: the flying Booke would passe by your house.*

In conclusion, vnto young and old against this crying sinne, of all that I haue read, I giue but two retentive admonitions; the first, that old men cease to load themselues with long prouision, for so short a iourney, bewaring of couetousnesse, which is the root of all euill: *They that will bee rich, fall into diuers temptations: Dines qui fieri vult, & cito vult fieri;* right or wrong, hooke or crooke, all is fish that comes to the net, though it be (perhaps) a Serpent. *Hee that makes haste to be rich, shall not be innocent.* The last, that young men dull not their quicke and actiue spirits, for want of exercise in some vocation, taking heed of idlenesse: for this is the common progresse; Idlenesse brings pouerty; *Necessity comes upon the sluggard like an armed man.* Pouerty brings thecuery; *Feed me with food conuenient for mee* (saith Agur) *lest I bee poore,*
and

and steale: and what I pray you, followeth? *Lest I be poore and steale, and take the Name of my God in vaine.* Stealing must bee couered and concealed with swearing, the sinne next to bee surprised by the *flying Booke*, next to be handled. *It shall enter into the house of the thiefe, and into the house of him that falsely sweareth by my Name.*

Of those three conditions prescribed for an oath in the fourth of *Ieremie*. *Thou shalt sweare, The Lord liueth, in truth, in iudgement, and in righteousness,* a defect of the foremost alone may be properly termed Periurie. For since the end doth determine natures in morality, that which precisely crosseth the end, must needs be the vertuous actions directest opposite. Now nothing overthroweth the scope and purpose of an oath (which in the sixth to the *Hebrewes* is a confirmation) more then the sinne of false swearing, whether it testifie falsely of things past or present, as in an oath assertoric, or undertake things *de iure*, & also *de facto*, possible without performance, as in an oath promissorie. No sooner can your senses exercised in the Scripture, apprehend the notion of a *flying Booke*, but you renew the remembrance of that in the third of *Malachy*, where the Lord threatneth, *he will bee a swift witness amongst the rest, against false swearers;* and can you maruaile, that they become sharers in the curses and plagues of this Booke? maruaile rather, that they doe not ingrosse the whole. The proud merit of their prodigious profaness, seemes to scorne any proportiō vnder a ful volume of punishments.

If a simple lie bee so passing euill, that it can bee made good by no circumstance, no not by the glorie of God, in the conuersion of a world; *Will you make a lie for him, as one lieth for a man? Iob. 13.* All iudgements created, are too narrow to conceiue the guilt of Periuurie: forasmuch as therein, besides the wrong of our neighbour, who can haue no commerce with vs, if there bee no truth and trust in vs, by making G O D himselfe an Idoll, ignorant of truth, or like the father of lies in the eigh of *Iohn*, a Patrone of fraud and fallhood, wee send him vp a desperate challenge of impudent and Atheisticall defiance. Aske in this case of Histories, from the Booke that flyeth heere, to the Booke that liethanie where in presse, whether euer any dared this Gyant without their owne notorious destruction. When *Viadislau* King of Hungarie, contrarie to his solemne oath, falsified at the earnest instance of two Cardinals, set vpon *Amurath* the Turke vnawares, he perceiuing his soldiers falling and victorie flying away from his side, pul'd a copie of the Truce out of his bosome, and lifting his eyes towards heauen, hee vttered some such wordes as these. *O Iesus Christ, loe, these are the leagues, which thy seruants haue confirmed by thy Name, and yet haue violated! If thou bee a God, as they say thou art, shew thy selfe in this thine and mine iniurie, by plaguing these forsworne miscreants.* Scarce had hee ended this strange petition, but the successe of the Christians battell turned, the King was slaine, his army discomfited, and his people pitifully butchered.

Cer-

Certainely this *flying Booke* mightily triumphed there, like the Angell of the Lord in the Campe of *Asbur*, that all after-ages might out of an awfull reuerence, frame this incontroulable inference, that he which plagued a Kingdome, wil neuer leaue an house vnplagued for periury. Wherefore we conclude, that though God was much glorified, and Religion iustified, in the suffering of that holy Martyr *Iohn Huse* at the Councell of Constance, yet both were cruelly dishonoured on the parts of his cruell persecutours, because they put him to death contrary to safe-conduct. A promise equivalent to an oath in the Lawes estimation. *Iohannes Molanus*, a professour of Louaine, in a booke of this argument acknowledgeth the fact, but with certaine limitations.

First, that safe-conduct was granted not by the Councell, but by *Sigismund*, by which distinction (vpon supposall that *Sigismund* and the Councell might be distinguished) the fault is not discharged, but only translated.

Secondly, that it was against vnlawful violence, and not against lawfull executions; where he stands beholding to *Minfinger* the Ciuilian, who maine- taines indeed, that a man may bee punished for some superuenient mis behaviour, notwithstanding safe-conduct; whereas *Iohn Huse* before ex- communicated for non-appearance, suffered in that very case, for which hee receiued warrant of security. The disputers third euasion may wrest laughter from the spleene of grauitie it selfe, which

is, that hee had safe conduct to come, but not to returne. Had not returne beene specified in the letters, *Mininger* might haue taught *Molanus* in the 82. obseruation (the place whence hee mistooke his second shift) that in letters of safegard, where accessse is promised, there recessse is alwayes included. And was it then credible, that an vnderstanding man should mooue one foote out of doores, vpon such weake tearmes of security? Yes, saith this charitable Author: for you must note, that this *Iohn Husse* was a reprobate; and reprobates are very presumptuous. Thus this censurer of bookes boldly transcends his commission, and censures men. Wee are the more vnwilling to mete out the same measure backe againe vnto him, because, although hee square with vs in the *Hypothesis* touching *Iohn Husse*, yet hee mainly ioynes with vs in the *Thesis*, that faith must be kept with Heretikes; wherein after seuerall proofes, he takes it in some kinde of indignation, that *Hermanus Letmasius* a Diuine of Paris, misapplieth *Isidore*s sentence. *In malis promissis rescinde fidem*, to the violating of promises made with Heretikes, since *Isidore* meant by euill, a present euill of sinne, not a lawfull matter of an oath, not a future euill of punishment, or ensuing inconuenience. By such principles of periurie as *Letmasius* strives to lay downe, you may generally mistrust the Papists, especially considering a doctrine subordinate; and in the next neighbour-hood, to wit, equiuocation; by the benefit of which politike inuention,

tion, both in priuate and before a Magistrate, they can say what they will, sweare what they will, against their knowledge, and against their conscience, provided that they reserue in minde the contrarie. Before you passe ouer the Alpes, all traouailing young Gentlemen, studie this learning, as young Scholers in the Vniuersitie doe studie fallacies, not for your practise, *Quid Roma faciam? mentiri nescio*: but for your owne profit and security. With them that peruert the formall intent of words, which were first ordained not for concealement, but discoverie; you can haue no fruitfull conference: you can haue no safe society with them, that impoyson the remedies of contention, and cancell all scales of confirmation. Amongst our selues at home, sacred and inuiolable euermore bee the Religion of an oath, both within & without the place of iudgement. *In iudgement*; for no man that hath entred into a statute; but vnderstands, it extends to be executed on his body, lands, goods, and will not suffer his eyes to sleepe, nor his eyelids to slumber, nor the temples of his head to take any rest, vntill hee knowes how to performe the *defesance* and condition. An oath is a kinde of Statute entred into, and acknowledged vnto God; the condition, to say the whole truth, and nothing but the truth; to bee extended on the house: *The curse shall enter into the house of the false swearer*, the goods, the lands, the bodie, the soule; and the diuell like a nimble Vnder-herife, stands readie to take all in execution.

Phalaris

— *Phalaris licet imperet, ut sis
falsus & admoſo dicet periuria tauro.*

Matth. 10.

Were it poſſible that the greateſt Tyrant would extort a falſhood from me by propoſall of the greateſt torment as (God be magnified for our Prince and peace, wee know no ſuch violence) yet were it poſſible, ſtill I muſt hold faſt truth as the hornes of the Altar, becauſe our Saviour hath ouer-ruled this caſe: *Feare not them which can kill the body, but are not able to kill the ſoule; rather feare him, which is able to deſtroy both bodie and ſoule in hell.* Without the place of iudgement thinke not that men muſt be couzened with othes, as children are with Counters. Glorie not in equiuocating formes of ſwearing, with ſome ſecret reference to the myſteries of your vnknowne profeſſion. For thus runnes the rule recited by the Schoole-men and Canoniſts out of *Iſidore, Quacunq; arte verborum, &c.* With what ſleight and cunning phraſe ſoeuer you ſwear, God the witneſſe of your conſcience, takes it, as hee to whom you ſwear, by common conſtruction vnderſtands it. Therefore ſubtile Tradeſ-men enſnare themſelues, whiles they make a ſnare of Gods ordinance and the credulous buyer departs away nothing ſo heavy loaden and oppreſſed, with the price of wares, as the ſellers ſoule is loaden with the weight of his owne periurie. Caſt off all, in all places, at all times; becauſe as *Philoſ* ſpeakes, *in πολλοῖς καὶ ῥαδίως ῥησὶς ψευδὴς γίνεται*, falſe ſwearing proceeds from much ſwearing, while uſe breeds facility, facility cuſtome, and cuſtome periurie:

iurie: *Let your yea, be yea, and your nay, nay*: sweare not at all in your ordinary communication.

Heere am I fallen vpon that complaint, which I could fill with teares, as well as with words. It may grieue, I say not, any tender, but any heart of flesh, which knowes not yet the degrees of the nether millstones hardnesse, to heare that Name, which is reuerend vnto Angels, and terrible vnto diuels, tossed about among the sonnes of men, without reuerence or feare. Children we see haue wit to sweare rashly, before they haue discretion to speake distinctly. Young men vse othes in hot bloud, as arguments of courage and resolution! Old men sweare in choller, to maintaine their credit and reputation, and he that will not sometimes rap out an othe in a *branado*, hath in the common opinion neither the wit, nor the courage, nor the credit of a man, sure no stampe, nor spark, nor spirit of a Gentleman. Tis a bare and naked speech, a cold and dead narration, which is not mingled and interlaced with some blasphemous mention, either of our Maker or Sauour. There must be either nailes, or wounds, or bloud, or heart, or body, or soule, or somewhat, else it wants due complement and circumstance. O God, must the foundation of our honour needes bee laid in thy dishonour! Lord Iesus, was it the end of thy diuers sufferings, to minister vnto men diuers formes of swearing, or to take away the variety of their soules diseases? To take away the variety of their

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soules

Eccles. 23.

3.

soules diseases without all controuersie. Therefore let them feare that they haue little or no part in the merit, who thus abuse euery part in the paines of his sufferings. If the loue of God with all the bonds of all the benefits wee haue receiued, or hope to receiue, cannot perswade vs to covenant with our lips, against this euill, from which of all euils, wee haue most power of abstinence, to which of all euils, we haue fewest temptations, yet remember from whence it ariseth, from the first cause of euill, Sathan; whither it falleth, into the last effect of euill, damnation, and in the middle point the short spanne of our life, what mischief and vengeance it procureth: for the sentence, I know, is Apocryphall, but the sense compared with this *flying Booke*, appeares to bee most Canonicall, *A man which vseth much swearing, shall bee filled with wickednes, and the plague shall neuer goe from his house*: which continuance of the plague was the third part in my first diuision.

Some would in this place obserue a rainging and a domineering nature in the curse of this *Booke*, which shrinks not into corners, but takes possession in the middle roome most honourable; *Mediâ dominatur in. aulâ*. Kings indeede haue sometimes chosen the middle place of Kingdomes for their seat; because, that I may speake in that olde similitude, the way to keepe a stiffened hide from rising at the sides round about, is to set your feete vpon the center: but the language originall shewes
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me small odds, betweene, *In the house, and in the midst of the house*. Therefore I rather obserue the stubburne quality of vengeance, which like a froward Inmate once admitted vnder any roose, wil neither suddenly remoue, nor remaining, cease to be troublesome. God hath ordained to put a difference betweene his friends, whom he chastiseth out of that anger, which Saint *Augustine* calleth an anger of consummation, and his enemies, whom he plagueth out of another anger, an anger of consumption, that *the rod of the wicked shall not rest vpon the lot of the righteous*. That was the ground of that heroicall confidence of *Athanasius*, when hee pronounced of *Iulians* hot persecution, *Nubecula est, cito transibit*; it is but a cloud, and a cloud will quickly vanishe. As for the vnbeleeuer, *The wrath of God abideth vpon him*, *Ioh. 3.* which words haue a double aspect; one backwards, according to Saint *Augustine*, as if it were a wrath of great antiquity, it comes not now, twas before vpon him; another aspect it hath forwards in the Greeke Fathers, exposition noting the continuance of wrath, *ὁ θυμὸς αὐτοῦ οὐ διαλείπει αὐτόν*. *It shall not depart from him*. In this sense it abideth, and I know not whether there may not lurk in the word *vpon him*, some secret intimation of aduantage frō an vpper place, as though reuenge did stand continually preying vpon a wicked man, like the raucnous bird in the fable vpon *Prometheus*, or that other vpon *Titius* in hell; whereof if any demaund, *Why is mine*

Psal. 125.

heauinesse continuall, and my plague desperate, and cannot be healed, they haue matter enough for answer within themselves, their owne obstinate continuance in sinne, whereof though the particular acts are transeunt, yet the staine and guilt is permanent. A consideration which abundantly iustificth the tenour of Gods temporall punishments in earth; forasmuch as it quitteth his eternall iudgement executed vpon the damned in hell; whereof Saint Gregorie, Ad districti iudicis iustitiam pertinet, vt nunquam careant supplicio, quorum mens in hac vita nunquam voluit carere peccato; it concerns the iustice of the strickt Iudge, that they neuer want punishment, whose mindes would neuer haue wanted sinne; yea they desperately cast themselves into a state irrecoverable, and they would haue liued for euer, onely that they might haue sinned for euer. And therefore no maruaile if *the flying Booke* heere lodge all night with the impenitent malefactours, because impenitencie deales with it, as the Romans dealt with victorie, clipping the wings of it, that it cannot fly away. *It shall remaine in the midst of his house.* It is no Christian wisdome then, but carnall weaknesse, for men any way visited by the hand of heauen, to sigh and groane, and aske *how long* out of ignorance! and wonder that the terme of their heauy visitation is not yet expired. In such a lamentable condition, the Church may teach them how to correct and direct their spirit in the third of *Jeremies Lamentations*. First, there

there muſt be an inquiſition after the proper cauſe, *why is man lining ſorrow, uil? man ſuffereih for his finnes*: then a reſolution to uſe the proper remedie, *Let vs ſearch and try our wayes, and turne vnto the Lord*. Otherwiſe, as when you are dead, all the while any moiſture remaineth, the wormes will not forſake your carcaſſe; ſo while you liue, the curſe will waite cloſe vpon the cauſe; ſtill a ſinner, and ſtill a ſufferer. Now the linne of them, which either deuoure holy things, which is abomination; or rob and oppreſſe their brethren, remains ſtill, as long as the ſpoyles themſelues are vnreſtored. *Iſrael* could not ſtand before their enemies, till they had *put away the execrable thing from among them*: no more will the curſe of the *ſying Booke*, vntill the treasures of wickedneſſe be returned backe againe to their owners. Let the great *Goliaths* and *Anakims* of the world, who *grinde the faces of the poore*, as they feare a weight greater then a milſtone about their necks, when theſe ſhallow riuers of temporarie puniſhment ſhall run into the ſea of eternall torments, come downe from their pride, and imitate (euen the greateſt of them) the example of little *Zachew*, the greateſt example that euer was, for effectuall and ſubſtantiall reſtitution, and let them breake off their finnes with righteousnes, which giueth euery man his owne; for, if wee beleeue Saint *Auguſtine* in his liſty ſoure Epistle *ad Macedonium*, *non remittitur peccatum, niſi reſtituatur ablatum*: Without reſtitution no remiſſion:

Iſo. 7.11.

and where there is no remission of the guilt of sin, there can be no decrease of the power of sinne; and where the power of sinne decreaseth not, the plague of sinne increaseth like a spreading plague or Leprosie, which spares neither house nor walles of the house, which is my last generall part, the consequent or effect of the curse, *It shall consume the house with the stones thereof, and the timber thereof.*

What Salomon at the fourteenth of the Proverbs deliuereth in generall, *The house of the wicked shall be destroyed*, you may conceiue heere verified in a speciall manner of destruction; *It shall consume it.* A consumption which Bildad describeth (*Iob. 18.*) not without allusion to *Sodom* and *Gomorrhah*, *Brimstone shall be scattered upon his habitation.* Yet if a man himselfe and his children might escape, more houses then one would bee purchased for money; No, the thiefe and the swearer shall bee cut off in the former verse: *He shall neither haue sonne nor nephew (saith Bildad) amongst his people, nor any posterity in his dwellings*, the curse will consume the house; and the house in the Scripture comprehends the whole family. For all that; yet, though his bodie be accursed, like the barrē fig-tree, *Neuer fruit grow more on thee*; and his house accursed too, which consisteth rather in the frame and fabricke, then in materials, may he not say as *Abolon* said, & doe as *Abolon* did? *I haue no sonne to keep my name in remembrance*, suffer me to take some of these stones of

Iob. 18. 19.

of emptinesse, that I may reare a pillar, and call that pillar after my name ; no, nor so ; *Downe with it, downe with it, euen to the ground*, doth vengeance cry : not a stone must bee left vpon a stone · *his remembrance* (saith Bildad) *shall perish from the earth, and hee shall haue no name in the street*. This consumption is a totall destruction, without all dispensation. *It shall consume it with the stones thereof, and the timber thereof*. So *Spurius Melius* and *Sp. Cassius* in Rome, and all such bastard plants haue beene rooted out ; iustice ordaining, besides their own death, *Vt penatium quoq; strage punirentur*, saith *Valerius, Lib. 6. Cap. 3.* Euery mans house is his Castle, by the ciuill Law, and no man may bee dragged out of his owne doores *iudicio ciuili* ; yet in such causes as wee in England call Crowne causes, especially Treason, euident contempt or contumacie, stately buildings haue beene vtterlie ruinated, as theirs in the third of *Daniel*, or conuerted into filthie draughts, and receptacles of excrements. This seueritie men haue learned of God himselfe, who if hee make his owne Temple waste, where it once becomes a denne of theeues, certainly hee will by no meanes spare private houses, which are not onely shops for exercise, and shelters for defence, but Monuments also for the bragging proclamation of iniquity. When the stones at euery ioynt doe weepe like Marble, and the timber at euerie pinne doth bleed like the Vine ; when both the stone
out

out of the wall, and the beame out of the timber ioyned in a mournfull Antheme, one beginning, and the other answering, *Woe, woe* to the man that buildes an house with bloud, the curse must needs consume that house with the stones thereof and timber thereof.

Now then that my speech may keepe within the bounds of your patience (R. —) I should thinke my selfe and others blest in this dayes errand, if euerie man would vouchsafe by the tryall of his heart, to trie the foundations of his house, whether they totter vpon sand neere vnto destruction, or rest vpon the rocke, able to withstand the tempest of Gods indignation: whether you haue indeed a Palace of pleasure for your offspring, a fortresse of defence for your posteritie; or a tower for the records of vengeance; and for this *flying Booke* a Librarie, doe it, I beseech you, thoroughly. No where doth flesh and bloud delight to deceiue it selfe more, then where the wages of deceite is a colour of profit and aduantage. *They that sell the sheepe of the slaughter*, in the cleuenth of this Prophcie, *Say, Blessed bee the Lord; for I am rich.* Many Prophets, I make no question, haue cryed out of this place, as *Zephaniah* cryed against *Ierusalem*, *Woe to her that is filthie and polluted, Woe to the robbing Citie*; and as *Nabum* against *Nineue*, *O bloudie Citie! the prey departeth not, it is full of lies and robberies*: they meant the men more then the walles, though (peraduenture) the walles did

as

as much obserue them. Nor was there suspicion without all probable grounds, who haue had Trades-men throughout most ages of the world, in continuall ieloulie: otherwise our Saviour would haue found another name, then Theeues, for buyers and sellers in the Temple; and that old *Athenian Law*, is ἀγορᾶ ἀλευδῖν, had neuer beene enacted, That men should not lie in place of entercourse. You doe not heare mederiuing Merchants from so wicked a Patrone as *Mercurie*, though the verse say:

Expertos furandi homines hac imbuit arte

Mercurius. ———

Notwithstanding the danger of mine owne profession, a burden vnder which the shoulders of Angells may iustly shrink, and for which my shoulders will smart, if I bee not faithfull, pleads sufficiently for my boldnesse, while I plainly tell you, that your profession is dangerous, yea exceeding dangerous. *Difficile est*, saith one, *ut non interueniat inter euentes & vendentes peccatum*: It is hard to keepe sinne out of trading. For Customers are not procured by chaunce, but gained, as it falleth out, by casuall opportunities.

Therefore where the feare of God is once expelled, or ouerwhelmed with couetousnesse, affection cannot so much moue you; you deale not so much with friends or acquaintance; discredit cannot trouble you, you deale with strangers either soone forgotten, or neuer seene againe,

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vntill

untill you meete in heauen, or meete in hell. Satan stands at your elbowes all the while, stirring vp your desire of profit in ouerprizing, cherishing the pride of your wittes in ouer-reaching, and mingling lies, oathes, and blasphemies; all his foulest brokeries, with your fairest marchandise. The meanes to stand vpon such slippery ground in your most lawfull contracts, is by no meanes to couet a larger freedome in vniust or suspected bargaining. Some may remember where I ranked the Vsurer, when I made him the theeces cōpanion. *Me nemo Magistro Fur erit.* As farre is my tongue from recanting, what *Leo* speaks, *Fœnus pecuniæ, fœnus animæ*, as mine eyes are from seeing that fire in this place, then which *Agesslaus* neuer saw clearer, when bonfires were made of Obligations. Did you discern in this and all other matters of practise, the full scope and extent of your libertie; thus farre may wee goe and no farther (which all cases of conscience extant can hardly teach you) yet would there be some difference still retained betwixt a morall agent, by will determinable, and a naturall agent, who knowes no limits, but the limits of his power; betwene a beast, that deuoureth all within his tether, and a man to whome God hath giuen both reason and grace to rule his appetite. Sinne will soonest take occasion by the Law, when men hang vpon the brinkes of their liberty. The Jewes might giue offenders fourty stripes by the Law; yet *Paul* recei-
ued,

ued, you knowe, but fourty stripes saue one : perhaps they thought, if the full number had once beene giuen, their fingers might haue itched to giue one more, *Qui à nullis refranat licitis, vicinus est illicitis* : hee that refraines from no lawfull things, is vpon the borders of things vnlawfull, and is in danger to fall vnto them ; As that note which comes too neere in the margent, will slip into the Text at the next impression. Of all studies then neuer study to range in the borders and extremities of your freedome. How much of the world you may swallow, and the world not choake you ; how neere you may come through the skirts and suburbs of hell, and hell not wholly deuoure you ; Lest the enemy perceiuing the ventrous outroades of your extrauagant delires so neere his owne ground, lead you captiue at his pleasure. The wisest meeke man that euer was, crowneth and commendeth a course cleane contrarie ; *Blessed is the man that feareth alwayes*. And *Saluianus* giueth the reason, *Nemo magis diligit, quàm qui maxime veretur offendere*: None loues God more, then hee that feareth most to offend him. This man with an awfull eye still directed towards his last account, will be more careful by many degrees of the manner, then of the matter of a purchase ; how he gets it, then what it is hee gets. Because this latter, will hee, nill hee, must bee lest, happily to them who came more lightly by it, an instrument of sinne and cause of punishment how focuer.

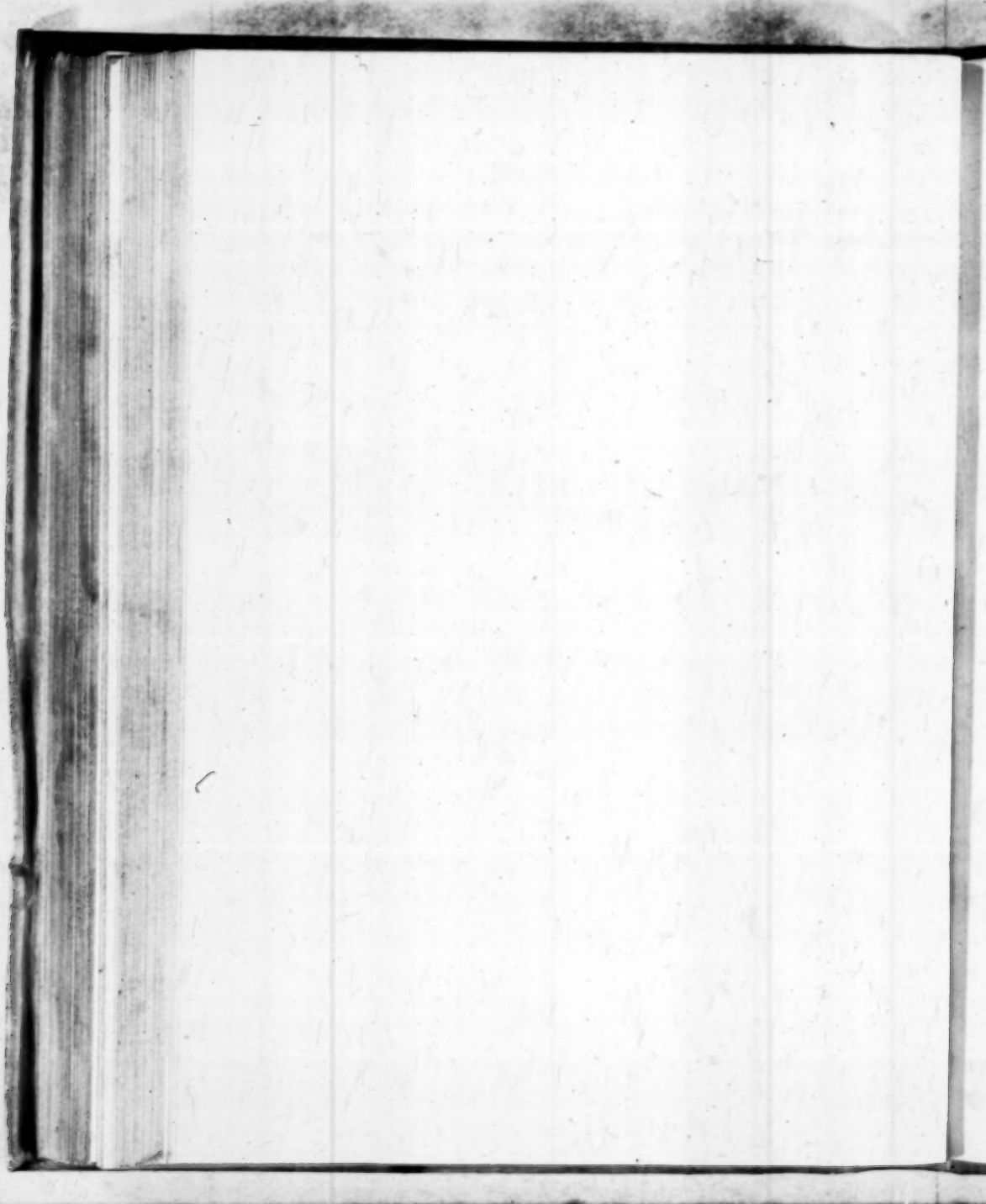
Pron. 28.

De male quaesitis vix gaudet tertius bares, seldome proues a lying obseruation. But the manner of a purchase will either bring a iudgement home to his doores heere, or at least, follow him to iudgement heereafter. Most men are too forward admirers of them, who store, and enrich, and appa-
 rell themselves with oppression, whereas their suites are the suites of *Gebezi*, their gold the gold of *Tolowse*; and all their cattell no better then *Equus Scianus*, whereof the owners neuer prospered. Foolish Birds follow the Kite, in hope of a part in the supposed prey, when shee drags her owne guts after her: *καὶ ὁ κίρκος ἐπὶ ἀνθρώποις* wee should not haue gained this losse, saith *Paul* of his shipwracke; such gaines are the gaines and riches of iniquity, wherein a good conscience suffers shipwracke: nay, worse; for atemporall losse a man grieues but once; for euill gaines, because hee hath made a more dangerous shipwracke, he must grieue for euer.

You haue now heard, first the publication of a curse both infallible, against hope of impunity; and visible crossing all opinion of secrecie: secondly, the surprisall or inuasion, where the parties surprised, were the Thiefe and the false Swearer: thirdly, the continuance of it, as long as sinne continueth: fourthly, the consequent, a consumption and vniuersall desolation.

Vpon the ground of all these fearefull premises, let me beseech you this once, as you tender your
 owne

owne dearest dwelling places ; alas, what haue the stones and timber deserued ? yet because the Vulture hath carried all to her nest, nest and all must bee set on fire : as you tender the fruit of your loynes, which may be wrapt in the same destruction ; why should you consult shame to your owne house, destroying a childe in the gaine of a childes portion, as if a man should sell his horse, to buy him prouender ? as you tender you owne soules, if you know the price of a soule, and beare not that rich treasure in your bodies, as a Toade doth a precious stone in his head, and knowes it not ; Lay not vp your hearts there, where riches abound and multiply : Lay not vp riches there, where theeues breake thorow and steale : Lay not vp theeues there, where vengeance may breake in and consume. Now the God of all mercifull operations, by the sprinkling of his blood, which speaketh better things then the blood of *Abel*, purge our hearts from couetousnesse, and cleanse them from profanenes, that neither the curse of the *flying Booke*, nor any other destroyer enter in vpon vs, and consume our persons, our families, and our habitations. *Heare vs, &c.*



TWO
SERMONS
PREACHED:

THE ONE AT SAINT
MARIES IN OXFORD, THE
OTHER BEING THE CONCLVSION
of the Rehearfall Sermon at Pauls
Crosse. 1614.

By IOHN HOSKINS, Minister and
Doctor of the Law.



LONDON,
Printed by William Stansby for Nathaniel Butter, and are to be
sold at his shop at Saint Austens gate.
1615.

7



TO THE RIGHT
WORSHIPFULL MA-

STER RANDVLPH WOOLLEY,
Master of the Right Worshipfull Com-
pany of Marchant-Taylors in
London.

SIR,



*Of so much for your
particular inclina-
tion towards mee,
much bound vnto
you for many kind-
nesses, as for the loue
which you haue al-
waies borne to Gods
glory, Christs Gos-
pell, and all good causes, wherein you may be cha-
ritable, I must mention your name before some*

The Epistle Dedicatory.

of these Sermons. The copies were wrested out of mine hands in your house through importunity, and though distraction of my thoughts about the passages of another businesse, suffered me not fully to peruse them, yet I was contented, such as they were, to let them goe. For so, perhaps, I may recompense, in some sort, the time which I then lost from my function, while that which was sometimes preached in the eares of a few, shall now preach to the eyes of all. God direct it both wayes to the heart, and the Lord prolong your time with much comfort heere, and crowne it with eternity.

Yours assured in the Lord,

I. HOSKINS.



A SERMON
PREACHED AT
SAINT MARIES IN
OXFORD.

HOSEA, 8. 12.

I have written unto them the great things of my Law, but they were counted as a strange thing.



TH E Prophet hauing
begunne this Chap-
ter, as an Herald,
or officer at Armes,
with a solemne pro-
clamation of warre
against a people re-
bellious in generall,
applieth afterwards
in order more parti-
cularly, seuerall points of reuengement to the se-
uerall points of their rebellion. Among the rest I
haue

haue at this time brought vnto you their contempt of that rule, which should haue kept them within compasse both for ciuill and religious allegiance, as the most principall, and indeed the mother-breach of Gods couenant; you will call it presently Israels estimation of Gods direction, wherein taking the reading most receiued, you come first acquainted with Gods direction. *I haue written vnto them the great things of my Law*, then with their estimation of it: *but they were counted as a strange thing.*

First in the former, to passe by the person directing, with his irrefragable authoritie, the persons directed with their singular prerogatiues (for that they are of common obseruation) attend (I beseech you) with reuerence but a while the manner, *I haue written vnto them*, and the matter, *the great things of my Law*, then by Gods gracious assistance, & your Christian wonted patience, we will examine what welcome it found in the peoples estimation.

I haue written vnto them] Were there no more but a special reference here, to that indiuiduall action, where Tables of stone were delivered to *Moses*, written by the finger of God, *Exod. 31. 10.* 'twere richly sufficient to consecrate and hallow for euer this outward forme of Reuelation. But hee which is, which was, and which is to come, pointeth not onely at his owne worke, then more immediate; but at all the discoueries of his will, written by the ministry and mediation of his seruants.

wants. For what though the Law bee named? 'twere a wrong to restraine it to the Decalogue, or to the Pentateuch; the name you know is generall, and therefore when *Malachy*, concluding his Prophesie, sends vs to the Law, we may not rashly conceiue, that hee concludes the Prophets, since by it is meant, as Saint *Austen* noteth, and wee finde it true many times, the whole Testament, *Galath. 4.* *Genesis* is the Law, *Iob, 15.* the Psalter is the Law, *Rom. 3.* both it and *Esaie* is the Law, all is but eyther a repetition, or exposition, or application of the Law, & therefore all is and may be termed the Law, the Gospell it selfe (the Law of Faith, whose true proprietie is to reioyce the heart) not at all excepted. But *Hoseah* (may some reply) was too early vp to brooke this acception, in the dayes of *Isaiah* long before much of this ample Law was written. Therefore obserue, that you finde the word originall, in the future time an Enallage indeed, yet not a bare Enallage without signification, but importing in generall sentences, as I am taught by the best Hebricians, vse and continuance of the matter in such a sort vttered; so that by *I will write*, instead of *I haue written*, is vnderstood the course that God hath taken, his custome of writing, which customarie manner of disclosing diuine knowledge vnto mankinde, howsoever licensed enough at the first choise, yet by the successiue practise of men inspired from aboue, may farther appeare more and more authorised, more and more sanctified. For *Moses*, *Samuel*, *Esdras* with the rest, the

15. de Trinitate
17.

Psal. 89.

Drusius.
Tremelius.

same men who for their own times were Gods holly Spokes-men, approued themselves likewise for the perpetuall benefit of aftertimes; his full Secretaries. And the same Spirit which did perswade *Jeremy*, to receiue that which God did command, moued *Baruch*, no doubt, to write that which *Jeremy* did dictate. That I may not single out the Prophets one after another, but ground the declaration hereof vpon some consent; I take that modest collection in *Caluins* Preface vpon *Esay*, to be very probable, that it was their familiar vsage (as hee there, and others elsewhere from *Abac.* 2. and *Esay*, 8. coniecture to fasten the summe and abridgement of their errands to the doores of the Temple, which, after some few dayes view, was taken downe, laid vp and kept in the treasure for a sacred monument. Heere might I stand vpon the brinke of this former couenant, would I but listen with affection to some mens glosses vpon Gods promise, *Ier.* 13. *I will put my Law in their inward parts, and write it in their hearts*, vsed indeed for assurance of penitfull grace vnder the Gospell, which the Spirit maketh the administration of righteousness, giuing with the precept power of performance, farre aboue the letter of the Law, the ministracion of condemnation; but they abuse it, as contayning an extreme difference, in respect of writing betwixt them both, or rather (if it be any ground of their argument) a plaine opposition. From the strict seuerity whereof it would follow, that nothing should bee innisibly written in the old, nothing

thing visibly written in the new Testament; whereas contrariwise, Saint Paul is a witnesse aboue exception, that the very *Gentiles, Rom. 1. had the Law of God written in their hearts*. And this blessed draught of truth written in inke and paper without (except all Christian experience be but a delusion) hath been and still is not an enemy to the Spirits secret printing; but a subordinate meanes to ingraue the same Characters more deeply in the mind and conscience. For which cause the Apostle, *1. Cor. 3.* writeth outwardly of this inward kinde of writing, wherefore I trust, we may fairely proceede over hence to the new Testament, as from strength to strength, notwithstanding this barrelesse barre of seeming separation betwixt them. The writers accounted the first on this side, are the Apostles, who in the most ancient Synode, and therefore not vpon the motion of any priuate braine, sent letters vnto Antioch by *Judas and Silas*, who went with *Paul and Barnabas*, and therefore not for want of trusty messengers; wherein this was part of their stile, *It seemed good vnto the holy Ghost and to vs*, & therefore the Spirit of Christ was among them. The last in all mens account, and suruiuer of all the rest, is Saint *Iohn*, who is commanded to write aboue tenne times in the Apocalips, and towards the end of the Gospell, he telleth vs, that *these things were written, that wee might beleue, and that beleeuing, wee might haue life through his Name*. From the first to the last, as well for direction in the manner, as suggestion of the mat-

Act. 15. 28.

ter, *ἡ ὅλη γραφή θεόπνευστος*. The whole Scripture is gi-
uen by inspiration of God. Not to betray distrust in a
case apparent, by the multitude of allegations, or
my mistake of you (beloued &c.) whom I knowe
to be farre from a froward Auditory; let mee not
looke so many learned iudgements againe in the
face without blushing; if I dare affirme that the
Christian world hath deuised hitherto any instru-
ment in reason fitter then letters, either for prefer-
uation or propagation of Religion. The first of
these ends the Poets mistooke not, though he ap-
peale to Fame, for Author of the deuiice it selfe.

*Phanices primi (fama si creditur) ausi,
Mansuram rudibus vocem signare figuris.*

And our owne experience (it grieues mee in this
case that I should vrge experience) our owne ex-
perience doth daily teach vs, that the best Prea-
chers words are but fleeting sounds, mouing more
perhaps for the present; yet no sooner spoken, but
gone, and almost forgotten, vnlesse they bee taken
aline as it were while they are flying, in the snare of
this most profitable inuention: then indeed the
losse of the eare is restored to the eye, and the cer-
taine pattern of truth becomes secured in mens
memories. When I found in some Antiquaries,
that the Reede hath been vsed for a pen, and that
the Canes which grew in the banks of *Nilus*, mini-
stred matter for paper, I remembered those *Egyp-
tian* frogs in *Ælian*, who taking in their mouthes,
καλάμην τρώοντες, saue themselues, from being de-
uoured by the water Serpent, the rather because
me

me thought it might be a fit embleme, to shew that the weakest conceits, taking hold of writing, cannot bee consumed by reuolution of yeares whose Hyeroglyphicke was a serpent. And as the tyrannie of time, which like *Saturne* would deuoure his owne children, is by this art greatly beguiled: so Heretikes also, who winde themselues into the Church, as marginall notes oft creepe into the text, are refuted and reiected by recourse vnto this originall. You may be told of *Pythagoras*, and as those Pagan* Priests of France, that in their rules abhorred writing. But where are their precepts? how many footsteps are there now remaining of their learning? their very names in these dayes had beene vnknowne but for writing, and happily their owne opinions been vnwritten; but that they were in their owne times accounted Paradoxes. But was not this the discipline of Gods owne house, for two thousand yeares and vpwards, to feed his eldest children onely with tradition? Surely the diuers restitutiones and reformatiōs of Gods true worship, argue that those times were not generally so fortunate for Religion. But suppose that in one or two families, when men were at the fewest, their hearts at the purest, and their liues at the longest, Religion were a while retained, yet was it not onely by tradition, but by Visions, Oracles, Elements, and Rudiments, which might be vnto them in stead of writing. Writing began with *Moses* very conueniently, when the number of men was much increased, and their yeeres much shortened,

* *Druides.*

thortned, that so Gods worship might bee propagated, both downwards to succeeding generations. *This shall bee written for the generation to come, and the people which shall bee created, shall praise the Lord, Psalm. 102.* And abroad to diuers Nations before Christ, in some diuine glimses obscurely shining through the chinkes and crannies of the then-decaying partition wall, as appeareth in the Eunuch: after Christ in a brighter and more cleare light, at the noonetide of the Gospell.

Goe therefore and teach all nations] And who will presume to except this manner of teaching? By which that it was their purpose to teach, I could gather further out of their owne seuerall writings; and if it needed, I could adde both the suffrages of primitiue Fathers and Histories; but they being Gods witnesses and Ambassadors, haue as you see written, and therefore may not bee thought (except wee saw greater contrarie proofes) to haue done what they did, besides their Commission.

All which considered, the lesse maruaile may it be, that we deale in strict termes with our aduersaries, holding stiffly *Tertullians* plea against *Hermogenes*, *Scriptum doceat Hermogenis officina*; for whence the needlesse ouerplus of their vnwritten supplies proceed, we know not: from themselves in all likelihood that are parties, who must not think to be conueied into the roome of Iudges by this couzenage; but these written euidences (wee are sure) are Gods owne deedes and specialties, wherein moreouer wee are taught, that the Lord will re-
proue

proue them, and they shall be found liars, *The Lord will adde vnto them the plagues of this Booke*, and they shall be cursed and abominable that shall offer to peece his word, to mend his workeman-ship, to mingle and imbase his precious gold of the Temple, with the drosse and vn-sanctified refuse of their owne inuentions. Let it then bee acknowledged among vs (for Papists I hope are absent) a silly shift of Romish brokery, for vent of tradition any way to discredit the Scripture; yea let it be grauen with an iron pen in lead or in stone for euer; that they, who would sometimes haue set vp those vnwritten verities, fell in the end to open rayling at the Scripture; that all after-ages may bee filled with questions and exclamations. What? were all colours spent? was there no cauill left? did the luxuriant wits of Rome end in such barrennesse and beggerie, that nothing could bee forged, but a *mute*, or a *brute*, a *dumbe* or dead letter, a *blacke Gospell*, or a peece of *inky-diuinity*? *O thou that destroyest the wisdom of the wise, and castest away the understanding of the prudent*, how hast thou confounded the disputers of this world, that they should thus turne the edge of their malice from our cause to thine ordinance, and at the lowest ebbe, in the ruines of their strength, bid battell vnto the Lord of Hostes, their strongest and their mightiest enemy? They might haue knowne, that whatsoeuer may cause their *ioy to bee full*, whatsoeuer may *perfect them*

for every good worke, whatsoeuer may *make them wise vnto saluation*, all this is written, and therefore a man of God should not presume, or bee wise about that which is written, certainly a man of reason should not presume, or be wise against that which is written. But wee, that bee both men of God, and men of reason, enioying the places of sober and religious Christians, are bound while we liue, to magnifie the grace of God in this vn-speakable benefit; had hee but obscurely signified a word of his will, Angels in reason must haue stooped and obeyed. And therefore, if our Fathers had but told vs some part of our duties, many whole Countries, to this day *without God in the world*, might haue enuied our happinesse.

But since wee take not what we take, vpon trust of mens report, hauing yet a *more sure word of the Prophets and Apostles*; since whensoeuer wee will, we suruey at the full that *great mystery of godlinesse*, which (I say) not Kings and Princes, but Saints and Angels haue desired to behold: Behold in it, I beseech you, a marueilous high point of mercifull providence, a blind man (my brethren) may perceiue, how we that can read (though we could but read) are almost as farre beyond them that cannot, as he that hath seeing eies in his head, surpasseth a blind man. And yet the late inuention of Printing may makes farther doubt, whether euer learning hath so much excelled ignorance, as Scholers haue in this case excelled Scholers. Gods will is neere as well

well knowne as his workes, and the Booke of grace,
is now become like the Booke of heauen.

His arcana notis terra pelagof, feruntur: their
sound, yea now, if wee will, *their line is gone forth*
into all the earth, and their words into the end of the
world. Wherefore I hope wee cannot enter into
our large Studies, but they will put vs in mind of
the time when a Deske in some narrow window,
was taken for a little Library, yea the store of our
learned volumes now must needs, I trow, remem-
ber vs of that ancient scarcity, which like that old
woman that sold bookes vnto *Tarquin*, enhaunced
the price to so high a rate, as might haue made a
Tarquins rancome: When questionlesse many
men in this place laid both wit and wealth toge-
ther, to compasse with a common purse, the ioynt
purchase of a little outworne darke & difficult ma-
nuscript. If this were but one of the Themes of
our meditations, it would sinke at length into our
affections; if our affections were truly mooued,
they would call vpon vs for thankfulness; if thank-
fulness did appeare clearely, to bee our debt, we
would returne it and expresse it (as neere as wee
could) in the same, or the like kinde, struiuing to the
vtmost of our power, to enlarge the meanes of
knowledge both by words and writing. God
knowes I desire not, that any who travell onely
with the winde, should be deliuered of their emp-
tines. I doe not, I need not here exhort the foming
braines of this age, to soile cleane paper with their

Dionys. Hal. lib.
4. antiq.

Suspirius.

vnchaste scurrility: such weeds (being nourished in the composte of carnall humors) grow too too fast of themselves. I should rather commend the *Procrustes* of Rome, that would proportion the bodies of all writers to the bed of the harlot, for inhibiting profane and obscene Pamphlets, did I not thinke that it were not so much for detestation of them, as to countenance his other expurgations, more cruell to the dead, then euer was Spanish Inquisition to the liuing. But because the penne of Antichrist commands so many ploughs in Europe, and you whose hearts haue indited good matters, may weepe with that great Calculator before you die, because you cannot reade your owne obseruations, for the priuate and publike good, I beseech you, that as your tongues haue been like the pens of ready writers: so your pennes would be like the tongues of ready speakers. Great must be their reward, who treading in the steps of the blessed Prophets & Apostles, *shall write of the great things of the Law*, whereof I am now to speake in the next place.

Psal. 19.

The great things of my Law] By this addition of greatnesse, attending vpon the Law, you plainly perceiue the great *Law-makers* purpose, to giue it heere an honorable commendation, whereunto because it is our duty like good subiects to subscribe, we may doe it in *Dauids* language, *The Law of the Lord is perfect, the testimony of the Lord is sure, the statutes of the Lord are right, the commandments*
of

of the Lordis pure. I confesse, Saint Paul seeketh ^{for all} the Law ceremoniall, by the names of *Impotent and beggerly rudiments*. But it is comparatiuely, not absolutely, not as it was a schoolemaster vnto Christ: but as it was without Christ, or rather as it was set vp against Christ; I deny nor, that hee speaking of the morall Law, sheweth how the same *commandement which was ordained vnto life, was found to bee vnto him vnto death*, not directly, but occasionally, as him selfe interpreteth him selfe, *Sinne tooke occasion by the Law*: twas then a scandall taken, not giuen. Otherwise in it selfe considered, this heauenly doctrine cannot want any praise, which choise and variety of Scripture can giue to the best of Gods ordinances: yet let me speake but once more for it, before I come to iustifie what I speake by comparison. An expounder of the Law, who had not obserued the least, asked our Sauour which was the great commandement, to this end, as Saint *Ierome* thinks, that whereas all the things which God had commanded, were great, vpon assignation of any one aboue the rest, he might take occasion to accule him: wherefore Christs answer is full of good circumspection, deliuering him first an Epitome of the former Table, and then subioyning, that the second was like vnto it. Lastly, adding that in both, *did hang all the Law and the Propets*, as if all were *μαλακία τῷ θεῷ*, *The wonderfull things of God, the great things of the Law*. And indeede, bee it that this greatnesse is a word of quantity, or let it

Gal. 4.

Rom. 7.

Matth. 22.

Lib. 6. de Ciuit.
Dei, cap. 11.

note perpetuall dignity, or largeness of extent betweene it and mens precepts, you shall finde no resemblance of proportion; for besides that eternall blisse, the end heereof (I meane, of this whole doctrine) is about the reach, and beyond the *Horizon* of all humane learning whatsoever, the Author (in respect of whom part of it is termed the *Royall Law*, *Iam. 2.8.*) hath so ratified it, that it gives all other decrees of man (though they were as of the Medes & Persians) challenge in this behalfe vnanwerable. None of them all can match this euerlasting Gospell, themselves being iudges in vchangeableness. For suppose *John Gersons* construction of *Socrates* modestie, and the Academicks reseruationess were too too charitable (whereas ~~hee~~ hee thinketh their reason of it, might bee, because they might thinke no stable truth, or constant Law was to bee looked for but in God alone) yet that testimony which Saint *Augustine* borroweth from *Seneca*, is a plaine confession, how the Iewes, accounted otherwise but a contemptible people, wheresoeuer they came, *visi visis* *Et oribus leges dederunt*: Being conquered, gaue Lawes to their Conquerors. What doe I spend my breath in this argument, since all men, the chiefest point of whose maiesty is to make a Law, will grant that their best Topick place, to commend their learned constitutions, lyeth in the deriuation of them from Gods commandements? & they truly thinke that they can no way ~~more~~ cōfirme thē, better, hen by confessing

confessing whence they stole thē. Wherefore vpon experience that Gods Law stil continueth, & mens Lawes are transitory, euery man may say with the Prophet *Dauid*, *I haue seene an end of all perfection, but thy commandment is exceeding large, exceeding large* indeed, for in extent it reacheth to the very secret purposes, and most inmost affections, entring thorow (like that other thundering voyce of the Lord, which maketh the Hindes to calue) diuiding the soule and the spirit, there like an Anatomist searhing and prying into euery peece of a member, and reading a long lecture vpon the smallest portion of euery particle, spelling, like a Critick, the fractions of vnperfect, and as yet vnshapen cogitations of concupiscence: whereas of a thought, kept within the compasse of a thought (if a sinner can wash his bloody hands with *Pilate*, and not betray his bloody heart by word, deede, or writing) no Law of mortall man can possibly determine. And therefore it is excellently spoken by *Lactantius*, *Sapientia eorum ut plurimum efficiat, non abscindit vitia, sed abscondit.* The vtmost effect of this worlds wisdom, is but to driue corruption inwards, & in making men cōformitants, many times to make them hypocrites. Nay farther, so short hath it come of this outward conformity, that we finde in histories, how men, wise men, haue not only winked at grosse transgressions, but themselues grossely transgressed, and that not in their actions alone, but in their constitutions: the plaine conclusions

Lib. 3. cap. 26.

clusions & secundary precepts of nature, threatening to trespass almost vpon the very common principles, whilest murder among some hath been scarce punishable, adultery pardonable, and theevery among many commendable, but Gods more pure, perfect and vchangeable Law leaues no euill vn-censured, no good vncommanded, for which large comprehension, the ten Commandements are by *Peter Martyr* compared to the tenne predicaments; wherefore I trust I may well conclude this point with *Moses*, *What nation is so great, that hath ordinances and Lawes so righteous, as I set before you this day?*

Here the very worth and the exceeding great perfection of this sacred doctrine, though all aduocates should bee corrupt, and all Champions Cowards, seemes to mee to plead, yea to fight for its owne right and interest, not that it may bee a bare aduertisement, which is granted by the aduersary, but a rule, as it is called *Gala. 6. Phil. 3. 1. Cor. 10.* nor a potentiall rule only in regard of fitnessse (may it please the Church so to pronounce it, for that it preferres the voyce of men, before the voyce of God) but an actuall rule; nor partiall onely (for that is contrary both to the nature of it selfe and of a rule too) neither of which can admit addition, but totally definitiue and directiue for Gods seruice and all our actions.

These things often inculcated, and seldome seriously contradicted, which you know where to find more fully proued, I can but salute by the way:
and

and I would to God the Papists doctrine only, and not our practise also made a leaden, and a Lesbian rule of Gods commandements. But as their tenents were first inuented for profit and aduancement, then Clerkes were set on worke for arguments to maintaine them. So, though *Balaam* be dead, and *Iohanan* dead, their children which tread in their steps, are still aliue, that is, they that will purpose, then seeke the Prophet, they that will determine, then ask Gods consent afterwards: to speake yet more plainely, they that will resolute with the most part for Bribery, for Symony, for their owne commodity in elections, in competitions, in resignations, in compositions in their thriving, in their rising, in any thing, and a long time *after their wones*, perhaps *inquire* what rules or examples among the Diuines, are of their opinion. O the preposterous proceeding of a carnall, nay of a diuellish imagination! must Gods infallible word, the straytest scepter of purest righteousness, come vnto vs to bee measured? and shall the crookednes of our peruerse inclination be the standard? may we then make stauke Idols of our own willes, set shoulders and heave with might and maine at the borders of Christian liberty? May we make our selues large roomes, and erect a Court of faculties within our breasts, to dispence with such desires, as we are sure abhorre this rules examination? Tell me (beloued) are we the men? can these things thus be? and is it possible that we should be

D

flattered,

10. Confess. 16.

2. Chron. 23.

flattered, as though wee were all this while Gods seruants? *Optimus Minister tuus est, qui non magis instructur hoc à te audire quod ipse voluerit, sed potius hoc velle quod à te audierit*, saith Saint *Augustine*. This may be told vs and told vs againe, in the mouth of two or three witnesses, but I know not how the stubborn Souldiour *Marinus* cannot, that is, will not heare the Laws for clattering of armour. Let Gods Ministers lift vp their voyces, stretching and breaking them into hoarsenesse, Satan that cunning Silver-smith, raiseth a lowerd noise and vprore more agreeable to our humors: so are these great things of the Law drowned in some clamor, or other ringing in our eares, *Great is Diana of the Ephesiāns*. Then if the conscience, the first act of whose office is to apply the Law, after the massacre of many Christian vertues, which satan hath made come vnto vs in the phrase of *Iobs* messenger, *I onely am escaped to come and tell thee*, we like not the message, wee will imprison the messenger, *withholding the truth in unrighteousnesse*. And as those old Idolaters that offered their children in the fire to *Moloch*, made themselves deafe with instruments, that they might not heare their pittifull lamentations; so some delight or other, some pastime or other, serues to dull and stupifie our hearts, that our conscience in it selfe, perhaps more tender then a tender Infant, miserably lamenting before the flames of hell, may not be perceiued. Then if the subsidiary grace of God, come to succour or relieue
our

our crying & dying conscience, we are ready to quell and quench it, grieve and delight it, *Thus are the children come to the birth, and there is no strength to bring forth*: Strength inough, but it is to strangle them, no strength to bring forth.

The Mid-wives of Egypt feared God, and therefore preserved the children alive. But alas, the still-borne motions of Gods owne Spirit many times may testifie to our faces, that wee are bloody mid-wives. Last of all, if God himselfe come in his Ministers, to breathe the breath of life againe into those motions we haue murdered, we shew what we are; for as churlish *Nabal*, so wicked that a man could not speake vnto him, asked, *Who is David? who is the sonne of Ishai?* So, though wee doe not speake it out with *Pharaoh*, I feare we lisse it within our lips, *who is the Lord*, that wee should heare his voyce? God vnto vs is become as an alien, *and the great things of the Law are accounted as a strange thing*; and this was Israels estimation, whereof I am to speake in the last place.

But they were counted as a strange thing.] This strangenes is not attributed to the persons directed alone, as the Chalde-paraphrase readeth it, but to the direction with an obiectiue relation to the persons; neither doth it imply in the simple ignorance onely, but want of reuerence and respectfulness. A man may be strange, first, when he is not perceived; *Barbarus hic ego sum, quia non intelligor*: Except I know the power of the voyce, I shall be to him that spea-

*keeth an alien, and he that speaketh, an alien to mee. Secondly, and more especially (because men loue their owne better then that which is anothers, a supposed ground of one of Aristotles arguments against community prettily declared, by that Apolog of Gellius, lib. 2. 29.) a man may bee strange when he is neglected and contemned: They that dwel in my house, and my miids tooke me for a stranger, I was a stranger in their sight, iob. 19. So the Law may be said to be strange, when 'tis vnknowne, and so the hearers are fooles priuatiue; and when 'tis vn-cared for, and so they proceed higher, and are fooles possessiue. Answerable to those two significations, wherein the great things of Gods Law were strange vnto this people (as all supernaturall truth must needs be to all men meereley naturall) there may be rendered two reasons why it should be so reputed. First, because of a negatiue indisposition to receiue it, for want of the Spirit, which onely reuealeth the deepe things of God (which the old Prophet knew well enough, 1. King. 13. and therefore he contradicted the man of Gods charge no other way, but by pretence of a second reuelation) and by consequence, by want of faith the first borne of the Spirit, concerning which that of the Septuagint *Esa. 11.* (which some Fathers follow) is a sound position, though I dare not call it a sound translation, *ἐὰν μὴ πιστεύετε, ἐὰν μὴ συνήτε: If you will not beleue, you shall not understand.**

Secondly, for a positiue disposition of resistance

lliance against it in their owne wilddome: *The wilddome of the flesh is enmity against God; it is not subject to the Law of God, neither indeed can be.* Whence that must follow, which is worth a Scholers meditation, that the more any man is confirmed in the iudgement of sense, reason, and experience, the farther off hee is (without speciall grace) from Gods Kingdome. *Nicodemus* (though a master in Israel) wondereth at regeneration: so that euery proposition in such begets a question, *how can these things be?* Will you see all that I can speake to this point, in one place exemplified? you may see it, *Acts*, 17. where *Paul* preacheth Iesus and the resurrection, but they cry out, *What will this babbler say? he seemeth to be a setter forth of strange gods: may we heare what this new doctrine whereof thou speakest, is? for thou bringest certaine strange things vnto our eares.* These were not the vulgar, but the Philosophers, of no vile City, but of Athens, which was the Greece of that Greece which counted all the world (besides their owne inhabitants) Barbarians.

Now if in Israel, or in Athens, the great things of Gods Law bee accounted as a strange thing, wee must not maruell if godly men bee taken for signes and wonders in Israel, or in Athens. For that they that walke according to the rule, should bee deemed miracles, where the rule it selfe is taken for an hidden mystery to mee it can bee neither miracle, nor mystery. *Exhortat*, saith Saint Peter, *They thinke*

1. Pet. 4. 4.

it strange you runne not with them to the same excesse of riot. The Henne that hath hatched Partridge or Pheasants egges, seeing them soare aloft, looketh strangely after them, because she knoweth not that they are of a higher kinde. The world that in some such sort hath brought vp Gods children (for that which is naturall, is first, & then that which is spirituall) when they take a flight somewhat about the world, standeth amazed, because it is ignorant that they are of a better generation: thus you haue heard briefly, in what sence, for what reasons, with what consequents, the great things of the Law are accounted a strange thing.

Now let vs bee bold in the conclusion to aske what is the degree of this great Lawes acquaintāce in this place? whether it haue indeed the sincere welcome of a friend, or the sleight and transient remembrance of a stranger amongst vs? The Barbarians of Melita shewed *Paul* no little kindnesse. God forbid, that our Athens, as that Athens of old, should vse him like a Barbarian; yet other Authors we can learne by heart, and haue the Text at our fingers ends: but let a Text of Scripture bee pressed vpon our consciences from the mouth of the Preacher, *Aristotle* we know, and *Plato* we know; but who are ye? *Quis nouus hic nostris successit sedibus hospes?* If we be to speake at home, wee would not be thought ignorant of Grammaticall congruities, and proprieties (things which might be more precisely kept, especially in publike, without derogati-
on

on of grauitie, or exprobration of curiositie) it wee bee to conuerse abroad with others, *digitum exere peccas*, the nicest rules of decencie are thought worth the learning, things which well vsed, serue to stirre vp, and maintaine louing kindnesse. But not to know Christ, is no false Latine, sencelessly to wound him thorow with fearefull othes, is no breach of good manners, our complement is compleate inough without him. Alas, no negligence or ignorance can make vs bee pointed at for punies, or for freshmen here: doe I descend too low (my brethren) and speake I but of trifles? Blame your selues then, yee that tithe Mint and Rue, and Cummin, and passe ouer the mightier things of the law. When *Alcibiades* came into a Schoole, asking the Schoole-master for one of *Homers* workes, and the Schoolemaster answered, hee had none, hee vp with his fist, and gaue him a sound box on the eare. There is a keeper of Israel, that with a watchfull eye visiteth howerly the Schooles and Colledges of our Prophets, if hee take, shall I say thee a Prophet? no, that were too foule a shame, I will not suppose it, or once suspect it: but if hee take thee a faire Professor of Christianitie, without this booke of thy profession, though thou presently feele not his hand, and thine eares doe not tingle, *τίπτει εὐ μύδων θεὸς τοῦτε κακοναμίη: God shall smite thee thou whited wall.* But if we haue this booke, and for our vse many thousands more, liuing for all that like beggers in the middest of our wealth, and like strangers, amongst

Job 21.

John 10.

Matth. 11.

Mich. 2.

mongst our owne seruants, what may we, nay, what may we not feare? *Moses shall accuse vs, the word that Christ hath spoken shall iudge vs, Iohn 12.* Let vs call vp our helpes, our meanes, our prouision, so haue we the number of our accusers: our walkes, our retirednesse, our Maintenance, our Languages, our Lectures, our Exercises, our Libraries, wee cannot reckon them: Lord, Lord, thou knowest we shal reckon for them. In that thy day thou maist iustly say vnto vs, *Depart from me, I know you not,* if in this our day, we shall say vnto thee, *Wee desire not the knowledge of thy waies.* If it will be no good answere then, it is a shift, and no good answere now to say, *I am no Diuine, this is none of my profession:* for all learning, as you haue heard, without modification hence, doth make but strong holds, and high things to keepe out such batteries, as come not alwaies from our enemies. Wee are sheepe, and of Christs fold, *My sheepe heare my voyce:* wee are children of Wisdoms household, *Wisdom is iustified of her children:* we would be thought honest men, *Are not my words good to him that walketh uprightly?* Wee would be made blessed men, *Blessed is the man, whose delight is in the Law of the Lord.* Here then, you blessed soules, who haue begun to vow and professe in your Christian station, to follow this your exercise both day and night, let it be your crowne, and your reioycing still, that your thoughts, which are meditations vpon this booke, are deemed fitts of melancholy, which many men scorne and deride, that
your

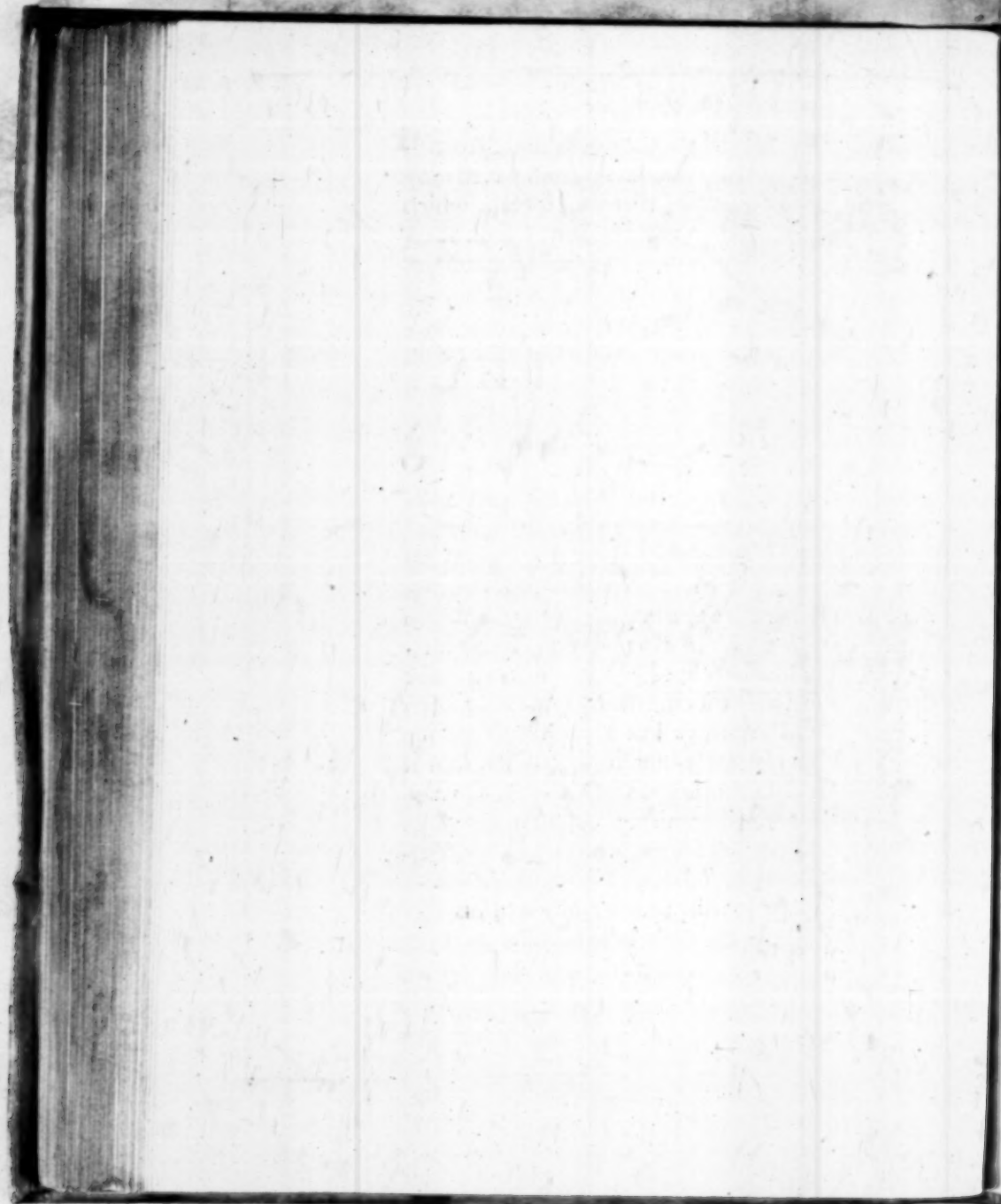
your workes, which are your obedience to this booke, are supposed paradoxes against which most men dispute eloquently; that your speech, which is the language of this booke, is taken for such a *Shibboleth*, as all the world besides cannot pronounce, giue not one foote of ground, sticke close to your vowe, hold fast your profession.

Pardon mee (brethren) I know not how many rules of lesser circumstance I haue broken, whilest it hath been my desire to keepe my selfe to this one great one. And now that the great things of Gods law may neuer bee accounted a strange thing vnto you, let me once for all exhort you in the Apostles words (which because they are most naturall for my purpose, I wish from my heart, may be remembered, as the last words vttered in the last breath of a man expiring and departing) *Let the word of Christ dwell in you plenteously in all wisdome*, not lodge for a night like a stranger, but like a friend or a brother dwell, nor so dwell, that the niggardlines of our diligence should afford vs but a scant and sparing measure, but *plenteously*, nor so plenteously, that it should notwithstanding be vnconceiued, or vnappplied, misconceiued or misapplied, but in *all wisdome*: and the God of all wisdome, lead you by the conduct of his spirit in his feare, through the knowledge of his will, to the fruition of his glory, through Iesus Christ.

Amen.

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THE





THE CONCLV-
SION OF THE
REHEARSAL SERMON
at Pauls Crosse, *Anno*
1614.



T length your patience hath conquered mine harsh abridgements of those delightfull Treatises, which neuer in their whole so much as tempted your patience: verily grieft in my selfe all along bid me be-

leeue, there was indignation in you, that so much sound learning at the first should, by my vnfaithfull memorie, bee crackt in the second carriage to this famous Auditorie. 'T were high time now to blesse you with a dismissal, or to dismiss you with a blessing, did not custome rather, then any desire at all to speake, or to bee heard any longer, heere

command mee. The remembrance of these foure Remembrancers only to mention (I cannot say to prosecute) some passage of holy Scripture for conclusion. Better mine interrupted meditations could not light vpon, then that in the 62. of *Isaiah*, vers. 6. *You that make mention of the Lord, or, You that be the Lords Remembrancers, be not silent.* Wherein I present vnto your Christian consideration, first, the condition of our office described, *You that are the Lords Remembrancers.* Secondly, the execution enioyned, *be not silent:* of which, though I purpose to bee passing short, yet, if you bee not weary euen of your wearinesse, I shall haue reason to pronounce your patience inuincible. I come then to the condition of our office here described, *You that are the Lords Remembrancers. Hamazchirim, Remembrancers,* a word of office (attributed to *Isaiah* in the 36 of this prophetic and *Iehosaphat*, 2. *Sam.* 8. who were both Recorders) includeth the proper act of that office, not a publication at randum, but a commemoration. This act sends vs backe to the proper principle, whence it proceedeth, none other facultie of the soule, but the memoratiue. The memoratiue facultie directs vs againe to the proper obiect, not occurrents of all sorts, but occurrents that are past. Reserue me then a lawfull libertie to apply this Ciuill terme, to Ciuill Officers anon, and take it a while as this Prophet doth naturalize it in the Church. You shall need small light to discern the nature of a Preachers errand: no late deuice starting vp vpon occasion in the phantasie, but an ancient

ancient record long since enrolled in the memorie. Preachers are Remembrancers: because *Eſay* looks forward here towards an administratiō, altogether Euangelical, suffer me to lay the foundation of my prooſe in the Goſpel which Saint *Iude* comprehendeth in a ſhort deſcription, *the faith which was once giuen to the Saints*: where no wits exerciſed in Gods booke and good language, will conſtrue *once* after a ſimple ſenſe, at one ſeaſon. For not only Hebrew, and Greek, but the Latine is more emphaticall then ſo, *Nulla reparabilis arte, pudicitia ~~est~~ ^{late} deperit illa ſemel*: *Once* doubtleſſe the Apoſtle meanes with intimation of perfection ſo giuen at once, that it needs neuer to be giuen againe. The ſelfe ſame doctrine, Saint *Paul*, 2 *Tim.* 1. ſtileth, *Τὴν καλὴν παρακλήσιν*. A worthy truſt or treaſure, with alluſion to ſome reſpoſitorie: whereupon *Vincentius Lyrinenſis* hath beſtowed a large Comentarie, in his 27. Chapter againſt hereſies, *Quod tibi creditum, non quod a te inuentum, quod accepisti, non quod excogitaſti, cuius non autor eſſe debes, ſed cuſtos*, and that which there followes, whoſoeuer can with iudgement peruſe that pithy *Manuel*, may freely renounce all collections out of other Fathers, as ſuperfluous, in this argument, and ſettle his reſolution vpon that rule of truth, where-with *Tertulian* begins his eight Chapter *de preſcriptionibus*, a booke in drift agreeable with the former, *Nobis curioſitate opus non eſt poſt Chriſtum, nec inqueſtione poſt Euangelium*: After Chriſt, there is no further need of curioſitie, after the Goſpell, no uſe of further inqueſition. Nay, Chriſt himſelfe taught vs

not, because he brought vs not any nouelties from heauen. I doe preuent that obiection in the 13. of *Iohn*, *A new commandement giue I vnto you, that you loue one another.* The commandement was not new, but renewed, and how renewed? Wee haue a diminution of the old burden, by the work of Christ, *He hath redeemed vs from the curse of the Law, being made a curse for vs, Gal. 3. 13.* An addition of new strength wee haue by the gift of Christ, *The spirit which helpeth our infirmities, Rom. 8.* The preaching of faith it selfe sets before vs a conueyance of righteousness, contrary to that which the Law required, no contrary righteousness: for our Redeemer in his owne person, did aswel performe the strictest precepts, as sustaine the seuerer penaltie of the Law to the vtmost: but for life and manners, the Decalogue, without contradiction, is that *magna charta*, to which, as to their common principle, all doctrinall conclusions are reducible. Let vs heare the conclusion of all, *Feare God, and keep his commandments, this is the whole duty of man, Eccl. 12. 13.* Whē we passe once the number of ten, in Arithmetick, the latter numbers, though multiplied vnto millions of millions, can be but compounded resumptions & repetitions of the former. So the whole consent of the Prophets wholly consists in expositions and applications of those ten words, written at the first by Gods owne finger, in two Tables, for which cause *Malachi* scales vp the old Testament in his last Chapter at the very point of his passage, towards the prediction of Christ, and *Iohn Baptist* with this

memo-

memorandum, Remember the Law of Moses my seruant.
Prophets then and Preachers bee Remembrancers.

Inough (though I might vrge much more) for the many yeeres continuance, and the continuall maintenance of this present exercise. For, as after the works of God were crowned with their Masters approbation, *It was very good*: all contemplations were but surueighs, all inuentions but discoueries; and all actions of men nothing in effect but imitations, there is no new thing vnder the Sunne: So when Gods word was perfectly deliuered, all Psalmes ensuing were like the 105.6.7. rehearfall Psalmes. All prayers like the Leuites, *Nehem.9.* rehearfall prayers, and all Sermons like *Stephens, Act.7.* rehearfall Sermons. That we may not be ashamed to preach, that you may not bee grieved to heare the same things: If you be true virgins, true sheepe of Christs flocke, you wil loue his name, and the echo of his name, harken to his voice and euery reflection of his voice. Were your regeneration absolute, continuall obedience to his word should trouble you no more, then the perpetuall aspect of his countenance doth trouble Angels: Howsoeuer answerable to the degrees of your Regeneration bee the degrees of your attention, likenes causeth liking. If you bee changed into that Image, *2. Cor. 3.* you shall desire to behold in the Gospell, as in a glasse with open face, that image into which you be changed. Israelitish stomacks, stomacks lothing Manna the bread of heauen, Athenian eares, eares itching

Gen. 1. vult.

Eccles. 1.9.

itching after heapes of Teachers, are no good signes and Symptomes, that the heart is of a good complexion, No good signes that the heart is of a good complexion? Alas, I would to God they did not preface a constitution of the soule, exceeding dangerous and desperate. But not vnto vs, or the best prayers of the best of vs, be the praise giuen: Blessed rather be that providence euermore, which can bring meanes of preferment, as vncertaine in our eyes, as the winds out of his hidden treasure, that so many, so reuerend, so learned orthodoxe Fathers, sit in *Moses* chaire, who crie downe paradoxes, amongst all their children, with a becke of their countenance. Otherwise, this vniuersall wantonnesse, from which the word of God it selfe cannot bee priuiledged among the people, much like *febris alba*, the Greene sicknesse, euer longing for food, which is no food, would soone turne and remooue to another Gospell, which is not another Gospell, *Gal. 1.* Oh, the wandering inclinations of inconstant hearers, what will they doe? whither will they goe? me thinkes I see them, greene and vnseasoned as they be, warping towards Papistry. There, there shall they meet, with changes and varieties proportionable to their humorous appetites. Well knew the cunning cōtriuers of that policy how the greater part of the world is transported vp & down by force of imaginatiō. Therefore haue they deuised a penance in apparell, a deuotion vpon the fingers ends to please imagination, A Transubstantiation, like a Metamorphosis, to please imagination; liues

Saints, like tales of the Queene of Fairies, to please imagination; orders of Friars of all colours, like the dreame of a Painters apron, to please imagination; Masses, Eleuations, Processions, like Measures, Mummeries, Enterludes, and all to please imagination. What shall I say, the time passes, your attention droopes, my strength failes, I cannot, I may not stand to fill vp an induction with their inuentiue *Ideas*, and *Chimeras*, whence I might conclude the Popish humour, without either face of grauitie in the doctrine, or foot-step of antiquitie in the practice; a Religion meerely Poeticall, Theatricall, Historionical. To conclude this point, and this part, as that Marchant is more likely to grow rich, who turnes his gallery into a ware-house, then hee who turnes his ware-house into a dauncing-Schoole, or a gallerie: so shall he sooner thrue in sound and saving knowledge, who borrowes places of his fantasie for receiued principles, making it seruicable to his memory, then he who by remembring nothing but such dumbe ceremonies, & frisking gestures, makes his very memorie phantasticall. For are these the wares, for which wee should exchange an euerlasting Gospell, of an euerlasting Kingdome? only because they that preach it, often beate vpon it, and inculcate it often, because they be *Remembrancers*, and no more but *Remembrancers*. God forbid, for grant that the fundamentall Articles of faith may be taught within lesse then the terme of a Preachers life, (which curious speculation, idle digressions, and vaine altercations laid aside, I conceiue not impossible.)

impoſſible.) In the remainder, what ſhall he doe? Either he muſt preach the ſame againe, and be a *Remembrancer*, or be ſilent, and be no Preacher, which the execution of our office, the ſecond part of my diuilion now ſucceeding, by no meanes will admit.

Be not ſilent.] Hierom beſt ſkilled of the Fathers in Hebrew, wonders heere why the 70. tranſlate, אל דברי לבם, *al idiv u'liv u'lvav*, betweene which two readings, there is in the ſenſe ſmall correſpondency, whereat I haue more reaſon to wonder: but peradventure, for as much as דבר the verbe ſignifieth, to be like, and to bee quiet, becauſe nature is ſtilled and quieted with likenes offended with diſproportion, they might imagine ſome ſuch Nounes, only by proportion of the language. The precept negatiue in ſound, for that the particle *not*, denies that only terme before which it ſtands, neuer the whole (except in an immediate poſture before the verbe) is in meaning affirmatiue. *Bee not ſilent*, as much to ſay as ſpeake, nay, ſpeake continually; for this *not*, excluding here the priuation of ſpeech, answers after a ſort to *non in finitum*, in logicke admitting any thing rather then ſilence: Hold your faith, hold the truth, hold your profeſſion, hold not your peace, *Tenuiſſe ſilentia clerum*. Oh tis the baſeſt tenure any Miniſter can hold his living by. The Apoſtle in more words expreſſeth the ſame charge at full, *Preach the word, bee inſtant in ſeaſon, out of ſeaſon*. Not that any *Timothie* ſhould breake through the rules of diſcretion, to preach at ſeaſons in themſelues

selues vnseasonable. There is a time to keepe silence, and a time to speake, *Eccles. 3. 7.* Rather that he should not bee ruled by the hearers disposition, or estimation when to take his opportunities. *Oportune uolentibus, importune nolentibus*, saith Saint *Augustine*, In season to the willing, to them that are vnwilling, out of season; whether hearers be willing or vnwilling, still preach the word and be instant.

You know that graces essentiall to a Christian, accidentall to a Minister, Faith, Hope, and Charitie be personall; principally seruing for the good of the Receiuer, though in a second place and degree they serue for others good, because euery thankful conuert wil proclaime the mercie which appeared in his conuersion, *Come vnto me, and I will tell you what the Lord hath done for my soule.* Whereas graces Ministeriall, in which number and account propheticie comes, are Ecclesiasticall, secondarily respecting the receiuer, because teachers shal shine as the *brightnesse of the firmament, Dan. 12.* Principally they tend to the hearers benefit, according to the donors will, *The manifestation of the Spirit is given to euerie man, to profit withall, 1 Cor. 12.* Wherefore as on the one part, to speake in *Gregories* words, *Vobis & nobis parcimus, quando quod displicet non tacemus:* We fauour our selues, and fauour you, when we speake that which so much displeaseth. So on the contrarie part, while we hold our peace, which so much pleaseth wee preiudice you and preiudice our selues: our selues wee wrap first in a criminall

mischief, because silence directly crosseth our vocation, a silent Remembrancer implies as harsh an opposition as a darke light, a dumbe cryer, or a blinde Master-gunner. Secondly, in a penall mischief, and that eyther of greatest losse in this life, while our gifts decay, *The idoll Shepherds arme shall be cleane dried up, & his right eye shall be vterly darkened, Zach. 11. Take the talent from him that hid the talent in the earth.* Or else of most grievous sence for euer, *Woe is vnto me, if I preach not the Gospell, 1. Cor. 9.* You the people our silence doth bouldter and abett in your sinne, many be the maximes of the ciuill Law, *Qui non improbat, probat, qui tacet, consentit, qui per annum tacet, & excusare videtur.* We haue a case in the thirtieth of Numbers, *If a woman in her fathers house vow a vow, and the father heare and hold his peace, the vow shall stand.* A mute indeed is no vowell, yet a mute among vowels cannot auoid the office of a consonant. Secondly, our silence doth draw on your punishment. Your punishment both temporall and eternall: for a Citie or a people are neuer neerer a woe, then when they suspend the threatning, and say to the Prophets, *Prophesie not, Amos 2.* Newes came to a Towne, as some thinke in Italy, once and againe, that the Enemie was approaching: well, hee did not approach. Therefore they made a Law, that none should bring such rumours of warre, such newes of an Enemie. Not long after, the Enemie came, besieged, assaulted, ruinated the Towne, of those ruines nothing remaineth at this day for remembrance, but a proverbiall

uerbiall Epitaph *Ἀμελῶν πόλιν ἡ σιγή*. That towne
 was destroyed by silence. Yet this you may iustly
 thinke as nothing, in comparison of punishment
 eternall, That also followeth vpon our silence,
Where there is no vision, the people perissh, Prov. 29. 18.
 For we take not silence here, in any metaphysicall
 consideration, as a meere priuation, *Non enim nulla
 sunt operationes*, that which hath no being, can haue
 no working; and he which speakes nothing, speakes
 no harme. But wee take it in a legall consideration
 as a grand omission. So he that is bound to worke,
 must giue an account of his idlenesse; and hee that
 is commanded to speake, shall answere for his si-
 lence, and good reason: for as the darknesse of E-
 gypt was a darknesse that might bee felt, so the si-
 lence of a Remembrancer is a silence that smarte,
 and smarte at the quicke. If you trust not me, trust
*S. Gregory, Tot quotidie occidimus, quot ad mortem ire
 tepidi & tacentes videmus.* Euery day we kill as ma-
 ny as we suffer to die, by the coldnesse of our zeale
 & silence. Or if you giue no credit vnto his words, I
 hope you will giue credit to his argument, *Lib. 33.
 Ep. to Venantius*, Paul kept nothing backe from the
Ephesians, Act. 20. and thence inferreth, *I am pure
 from the bloud of all men. Mundus ergo à sanguine eo-
 rum non esset: si eius Dei consiliū annuntiare noluisset:* He
 had not beene pure from their bloud, if hee had
 not declared vnto them the counsell of the Lord;
 or last of all, if you beleeu not his argument: as ma-
 ny as beleue the Creed, are bound to beleue his
 Author, *Eze. 3. When I say vnto the wicked, Thou*

shalt surely die, and thou guessest not him warning, nor speakest to warne the wicked from his wicked way to save his life, the same wicked man shall die in his iniquity, but his blood will I require at thine hands, guilty of silence then, and guilty of murder.

Therefore you that be the Lords Remembrancers, be not silent, you have not forgotten that, because the word of the Text was a ciuill word, I reserved to my selfe a lawfull liberty, to apply it vnto ciuill officers: For though Saint *Augustine* saith, vp-
on the similitude of the deafe Adder in the Psalme, Non undecumq, similitudo datur, res ipsa laudatur, Euery thing from which a similitude is drawne, is not commended. Yet when you haue one officers diligence proposed as a patterne to an other officer, whatsoeuer interence holds against the neglect of the latter, holds much more against the neglect of the former. You then that are the King and Kingdomes Remembrancers, knowe that we must follow you: therefore you must goe before vs. Satan hath his Remembrancers in all assemblies, they vouch their precedents, *Thou shalt find in the booke of the records of thy Fathers, that this City is a rebellious City, Ezra 4. they vouch their Law, We haue a Law, and by that Law he ought to die, Ioh. 19.* Shall they speake without a calling? and will you that haue a calling, hold your peace? what will you answer to those voyces, which sent you hither? They will not hold their peace, if you hold your peace: if you hold your peace, they wil wish with teares and grieve of heart, that they had held their peace when they chose.

chose you. Or if your might knowes how to shake off the poore mens clamours in the Country, what will your consciences answer vnto God? Your silence may hazard his glory, nay diminish ^{his} lesse at this time, then the silence of a Remembrancer in the Exchequer may diminish the Kings Reuenues; or if his glory finde other issues, as it may finde innumerable; Tell mee, how dorth your silence prouide for your owne posterity? You must be contented to heare what *Hester* heard, *cap. 4. If thou holdest thy peace at this time, then shall enlargement and deliuerance arise to the Iewes from another place, but thou and thy Fathers house shall be destroyed.* Pardon (I beseech you) my boldnesse; I confesse you haue lately made it much lesse necessary, by laying downe the best, and most religious ground of all good remembrance: *Doe this in remembrance of me*, onely let the rest of your proceedings euer looke backe vnto this deuout beginning. Remember Maiesty, and bring not the least discontent to our Soueraigne Lord the King, *prouoke not a Lion*, remember piety, and breed not discord in our Church, *beware of the concision*, remember the Comminaltie, and suffer not a decay to preuaile in the Kingdome *speake peace vnto the people*, *Mordecai*, blessed *Mordecai* was next vnto King *Ahasuerus*, great among the Iewes, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace vnto all his seed. O you that haue either greatnesse in your eyes, or goodnesse in your hearts, set before you this example of a true Patrior, a true Parlia-

Hester.

Parliament man; why are your dead desires at a stay, where is your courage, what is become of your ambition? It is impossible that man should live and love his Countrey, who would not in the midst of all earthly happinesse, be contented to part with the whole world, (provided that he might make even with God through Iesus Christ) and leave behinde him such a Testimony, such a Legacy, *Orbi quietem seculo pacem suo, hac summa virtus petitur hancælum viâ.*

To shut vp all with a generall application vnto the hearers, according to the meaning of this injunction, which we have taken vpon our selues; as truly belonging vnto our vocation: If we the *Lords Remembrancers* may not be silent, without all farrefetcht motives; The very strength of a Relation betweene vs and you, deriues an ineuitable enforcement of attention vpon you. For if the Apostles question seeme reasonable, *how should they heare without a Preacher?* is it meete, thinke you, that wee should *fight as men that beate the ayre?* why should wee preach without hearers? I grant that the men of these latter times haue eares iudicious inough, I heare them praising voices, magnifying the learning, extolling the gifts of teachers. Nay, you would soone confute me, would I deny that many painefull labourers are in the highest places of the Church: But (beloued men and brethren) there is one preferment yet behinde; and that most proper vnto preaching, a preferment in the hearts of the hearers. If Preachers were at your hearts, all
your

your works would proue effectuall examples, and your examples would proue a second kinde of preaching. It is not for the small reliques of my strength heere to begin a quarrell, though a iust quarrell, with your liues and actions; yet I must tell you for my last farewell, how though there be many good & gracions men amongst you, yet the desert of the greater part hath brought such a slander on the better part, that the world thinkes and speakes, as it thinkes abroad. *The Citizens of London, God blesse vs from the Citizens of London, they care not, they passe not for the meanes, whether warrantable or unwarrantable, so their ends may be profitable.* As if you were those onely Marchants of the earth, who fill your sailes, and fill your ships, and fill your houses, but cannot fill your soules. Neuer considering that like some Marchants vpon the coastes of Lap-land, you buy your windes of the diuell. Where this report, or any bad reports are true of any; while all the skill of most Preachers in the Land at one time or other, in one place or other, doth empt it selfe within your walles; I referre me to your consciences, whether the cause can be want of preaching. Would you knowe the true cause indeede? The man that cals himselfe *veridicus Christianus*, the Christian tell-troth, speaks of a Lady who demanded of her seruants, whether the Sermon were done or no? They answered, I, 'twas done. She pleasantly replied, *Dicta non facta concio*, 'Twas spoken, 'twas not done. You haue had Sermons for liberality against extortion, for chari-

ty against vsury, for mercy against cruelty; Sermons euer spoken, neuer done. O these were tedious Sermons! iudge you that haue beene hearers, on whose side lay the tediousnesse. I will hold you no longer: now you may say, This long Sermon is spoken and done by the Preacher, God grant wee may say, 'Tis practised and done by the hearers.

*Most gracious God and louing Father, which out of thine abundant mercies, hast so richly provided for thine vnthankfull seruants, such instructions for their vnderstandings, such perswasions for their will, such repetitions for their memories, crowne all this labour with fruit and good successe from heauen, to the glory of thy Name, the comfort of the Preachers, and saluation of their Hearers, through Iesus Christ:
to whome bee praise
for euer.*

FINIS.

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